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LITERATURE.

The Historians of the Church of York, and its Archbishops. Edited by James Raine, M.A., Canon of York. Vol. I. (Rolls Series.)

CANON RAINE is so well known as an accomplished student of mediæval history that it is almost an impertinence to say of anything relating to his own times and subjects that is done by him that it is well done. We do not believe there is any other person who has such minute knowledge as he of the men and things of old Northumbria from the day the Gospel light first shone there until the period of the Reformation. It is fortunate for those who care for history in its undiluted form, as it came from the hands of those who made it, not as it has been doctored to suit the modern palate, that the Master of the Rolls has been able to secure his services. We hope that this volume is but the first of a long series, and that the words historian and York may be interpreted liberally, so that we may in time possess a complete series of the contemporary historical memoirs of the York diocese from the days of Paulinus until the time when England became permanently severed from Rome.

The present volume contains all the early evidence we are ever likely to possess concerning St. Wilfrid and St. John of Beverley. For both, but for the former especially, we cannot be too thankful. Wilfrid was a man of strong passions and some grave faults of character, which later partisan writers have not been moved to treat with too much tenderness; but when all deductions are made he comes before us as one of the purest and most heroic souls that the Anglo-Saxon Church produced. Whatever our feelings may be in relation to the life-long battle he fought—a controversy which under somewhat changed war-cries rages around us at this hour—it is the shallowest ignorance not to understand that Wilfrid's acts have influenced the lives of every succeeding generation of Englishmen in a manner that it is not easy to exaggerate. His life is therefore an object of special interest for those who set themselves to learn how the inhabitants of this island, whether Celt or Teuton, came to be what they are; for this reason we are very thankful that we have had given to us in one volume what is known of Wilfrid, in a text as good as can be constructed. Only diligent students can realise the painful labour that is inflicted on one who has to work out the minute facts of biography from half-a-dozen separate memoirs, printed in as many different volumes, with too often a dense fog of textual corruption intervening between the author and the reader. We could wish that Canon Raine had

followed the example of some of the other editors in the Rolls Series, and given in his Preface a more extended sketch of Wilfrid's life and work. This defect has been, however, atoned for beforehand by certain pages in the *Fasti Eboracenses*, which are among the most scholar-like and exhaustive in that singularly beautiful book.

John of Beverley was by no means so great a man as Wilfrid, and his life is therefore less interesting. It may seem a paradox, but we believe it, in this case, to be simple truth, that the things recorded of him which are manifestly coloured by the imagination are more interesting than the authentic facts which we know concerning him. The history of his body after death would be a most curious and amusing narrative if told in sufficient detail. The *Miracula Sancti Johannis* and other like documents printed here would be a great help towards it. He was buried in St. Peter's Porch in the old minster of Beverley, and soon became an object of popular worship. Canonisation followed, in due course, the popular sentiment, his bones were taken from the dust and enclosed "in a precious shrine which was radiant with gold, silver, and jewels," and Beverley became one of the most noted sanctuaries and places of pilgrimage in England, if not, indeed, in the North of Europe. In the popular imagination it ranked only below Compostella and Canterbury. It was not affection for the "north countree" but genuine historical insight which impelled the author of *The Gray Brother* to make his penitent ask—

"O come ye from east, or come ye from west,
Or bring reliques from over the sea,
Or come ye from the shrine of St. James the divine
Or St. John of Beverley?"

Holy oil was said to flow from his tomb as it did from that of St. Katherine on Mount Sinai, and to be, like that of the virgin martyr, effective for the healing of sick folk. When King Athelstan was on his way to fight the Scotch, Peter Langtoft says that—

"He went to Beuerlay,
And prated to the bisshop Ion in ferre ther he lay
That he wild bede his bone, vntille the Trinite,"

and left in pledge his naked sword, which he redeemed on his victorious return with rich gifts. An old tradition affirms that he also granted to the minster that right of sanctuary which it so long enjoyed. William the Norman, Edward I., and many succeeding Kings and nobles were patrons of the shrine, and the Battle of Agincourt was even said by the victorious King to be due to John's powerful aid; as a consequence, his festival was ordered to be kept all over England "cum regimine chori, ad modum festi unius confessoris et pontificis," and the King and Queen made a solemn pilgrimage to the shrine to show their gratitude.

No wonder that with such associations the miracle-tales which grew up were many and wonderful. In former days editors, when they did not leave such things out altogether, as was often the case, were in the habit of treating them as of little account, or finding in them only ground for that sort of mirth which is provoked by the *Ingoldsby Legends*. A wider knowledge of the human mind, and of the purposes for which history is worthy of

study, has changed the views of all intelligent people on this subject, but still we sometimes hear, in private, politicians and members of Parliament of the more stupid sort, complaining that public money is expended on publishing what is not strictly true. It might be explained to such persons, were it worth while, that impossible events, once firmly believed in by a people, are as much, though of course in a different sense, a part of that people's history as are those which really happened. The mind of the Middle Ages must for ever remain a puzzle or a blank to those who do not take some pains to understand its childlike faith and abject superstition, and that the two were by no means separated by a sharply defined line like the characters in the *Holy and Profane State* of Thomas Fuller, but that the heathenism blended with the Christianity in a thousand fantastic forms, and that the very men and women who at one time seem, from our standpoint, but little intellectually raised above their forefathers who worshipped Woden and Thor, were at another influenced by the most exalted Christian feeling. The miracle-stories are important also from a widely different point of view. They often furnish glimpses of domestic life and personal manners such as we seek for in vain in other quarters. Canon Raine draws attention to one of these legends, which shows that the wearing an iron girdle by way of penance was not, as has sometimes been suggested, an individual freak of James IV. of Scotland. We are told that a certain Frenchman who was a fratricide wore one of these chains, and that while he was in the church of Beverley the iron cracked. The author, who was present at the time, heard the report of the fractured metal.

The last life in the volume is undoubtedly the most important. It has never before been printed, and its editor has the authority of the greatest living historian for saying that it is "an invaluable and almost unknown evidence for the reign of Edgar and Ethelred." It is a life of St. Oswald, written by a monk of Ramsey, who was, it has been conjectured, a foreigner. His Latin has certainly a character about it far different from that which was commonly produced in this country. The other extant lives of the great and holy Dane will be given in the forthcoming volume.

EDWARD PEACOCK.

Up the Amazon and Madeira Rivers, through Bolivia and Peru. By Edward D. Mathews. (Sampson Low & Co.)

If our civil engineers have not many railways to show as the result of their surveys in the countries above mentioned, the records of their travels at all events afford a good deal of information. It seems hardly possible that railways can soon compete with the vast water highway of the Amazon, which is navigable for vessels of 1,000 tons to within a few hundred miles of the Pacific coast, or indeed with its principal tributaries; but the water transit can obviously be often usefully supplemented by a railway. The rivers are so regularly tortuous that the Indians on their banks estimate a distance by so many "bends" of a river,

As regards the Madeira, the great southern affluent of the Amazon, and the natural outlet, as Mr. Mathews tells us, of the produce of Bolivia, the navigation of its upper waters is impeded by a long series of rapids only passable by means of canoes and portages. The object of the author's journey, accordingly, was to examine this district with the view of making a railway to connect the lower course of the river with its upper confluent, and with the high lands of Bolivia generally, a step which he considers—and he gives substantial reasons for his belief—must lead to a great and beneficial development of the countries concerned. He subsequently crossed the Andes and descended on the Peruvian coast, and now offers his experience of the journey to travellers who may be tired of the more beaten tracks. To such the book will be especially useful. Beside giving the expenses of the journey, it contains much valuable advice as to the provision of stores and other requisites, the arrangements to be made with the boatmen and muleteers, and the like. These, with other details transcribed from the author's diary, the home reader will probably pass over lightly; but they help at least to fill in, even for him, the picture of the traveller's daily life and impressions, the record of which somewhat more than fulfils the modest end which the author proposes to himself. There is, he tells us, a boundless field for canoeing on the vast network of rivers, the chief drawback being the mosquitoes—except, indeed, on the Rio Negro, where the production of insect life is checked, it is supposed, by the tannin imparted to the water by certain trees. The natives are also dangerous in some parts, but they have often an ancient score to settle with the intruders on their solitudes. Mr. Mathews openly advocates their extermination, and blames the Brazilian Government for not allowing this to be carried out. In an Englishman capable of holding such views, we need not perhaps wonder at the absence of sufficient tact to avoid offending his countrymen by so cynically expressing them. The natives, too, with whom he came in contact do not seem to have been very bad specimens of humanity, and he admits that their education in the schools of the Roman Catholic Church makes satisfactory progress, notwithstanding the immoral and degraded lives of the priests who teach them.

Mr. Mathews met with much helpful kindness when in difficulties from his Bolivian fellow-travellers, and he describes their hospitality as almost invariable; but even though thus predisposed in their favour, he finds little else to praise. The few towns at which he halted, with their comparative comfort and social attractions, seemed naturally like oases in the desert, but their contempt for all sanitary arrangements is described as horrible; their whole civilisation, indeed, is stagnant, or worse; and their politics, which resolve themselves into questions of personal friendship and private advantage, are a libel on the science. Mr. Mathews hopes great things for the Bolivians from the opening of his railway. Certainly their present position is singularly isolated; and, in so far as civilisation consists in the use of European luxuries, it is a great disadvantage to

have to transport every piano and mirror and case of champagne on mule-back across the Andes. A mule, we are told, which can thus carry a piano is highly valued, and distinguished as a *pianero*. But we cannot forget that the author's verdict on Bolivian society and politics would apply to any State in South America with the exception of Chile and Brazil, and, to some extent, the Argentine Republic.

The volume contains a few portraits of natives, and other useful illustrations, and a good map of the Amazon valley and the countries to the southward.

COUTTS TROTTER.

MOHAMMADAN THEOLOGY.

Essai sur l'Histoire de l'Islamisme. Par R. Dozy, Professeur à l'Univ. de Leyde, &c. Traduit du Hollandais par Victor Chauvin, Professeur à l'Univ. de Liège. (Leyde: E. S. Brill.)

Histoire des Philosophes et des Théologiens musulmans (de 632 à 1258 de J. C.). Par Gustave Dugat. (Paris: Maisonneuve.)

Exposé de la Réforme de l'Islamisme commencé au III^{ème} Siècle de l'Hégire par Abou'l-Hasan Ali El-Ash'ari, et continué par son Ecole. Avec des extraits du texte arabe d'Ibn Asâkir. Par M. A. F. Mehren. (Leyde: E. S. Brill.)

THE appearance of a French translation of Prof. Dozy's essay on Islamic history deserves more notice than is generally accorded to translations, because the original work was in a language which is intelligible to very few even among the scholarly class. Theologians will, or ought to, learn Dutch so long as they care to keep themselves alive to the progress of Biblical criticism; and Orientalists may perhaps do more than apply their German scholarship to the interpretation of the brilliant productions of the Leyden school if the learned of Holland will persist in resuscitating a dialect that might well be suffered to expire as a literary instrument. But that class of readers for whom a popular history of Islam is intended, being mostly neither theologians nor Orientalists, have probably lacked that increment of general information which Prof. Dozy's book would have supplied them had it been written in one of the great European languages; and M. Chauvin's reproduction of the work is, therefore, almost equivalent to a first appearance. That M. Dozy destined the work for this class of readers is obvious from internal evidence. The *Essai sur l'Histoire de l'Islamisme* contains perhaps nothing that is new to the specialist; it is nothing if not popular.

Taken, then, merely as a popular sketch of the various phases through which the religion of Arabia has passed, M. Dozy's *Essai* may be safely recommended to all who care to trace the intricacies of a non-Christian theology, and wish to understand how many different things Islam in the course of thirteen centuries has come to mean. It is not a work of genius, but it is painstaking and readable, and the name of its author is a sufficient guarantee for its accuracy.

M. Dozy's former works in the field of Moorish history led us to expect something

more than this; but the disappointment with which we laid the book down is perhaps explained by the inference which we cannot help drawing from his pages, that the author has entered upon his task without any heart for it, that he dislikes the subject too much himself to make it interesting to others, and hence the results which attend all work that is not a labour of love. It is perfectly natural that it should be so. There are few drier or dustier subjects than the controversies of theologians, especially when the debaters are Mohammadan doctors, and the points of disagreement the createdness of the Koran and the like. But there are phases in the history of Islam that must impress any reader forcibly if set before him in their full meaning, and one must regret that M. Dozy has not made the most of these. Islam and its developments cannot afford to be made drier than they are of necessity; and the Orientalist who wishes to see the growth of an interest in Eastern things will do his best to place them in the most enticing light they can truthfully wear. M. Dozy, on the other hand, is unsparing in his demands on the reader. He expects more knowledge of Eastern history than is generally to be looked for in ordinarily educated people; he crowds his pages with Oriental names; and he gives detail after detail, without showing how they bear on the general line of thought, so that it would be difficult for anyone unacquainted with the subject to gain any comprehensive idea of the religious history of the great Mohammadan world, which is the subject of the book.

The *Essai* begins at the usual beginning—a sketch of the state of the Arabs before Mohammad's time. M. Dozy has already written this, and written it admirably, in his *Histoire des Musulmans d'Espagne*, but a *résumé* was none the less necessary here. It must, however, be urged that the author seems to have gone needlessly out of his way to embarrass his readers when he states that the views he gives of the early Arabs are not satisfactory to himself, though accepted by most students of the subject, and that his own ideas, which could not be properly set forth in a few pages, are in fact "diametrically opposed" to those he here lays down. Orientalists will understand what the author of the *Israeliten te Mekka* means by this reservation; but to ordinary readers the caution that they are not to believe what the author states, but likewise does not believe, in the very first chapter of the book, will scarcely prove an encouraging commencement. Prof. Dozy might have either abstained from casting a doubt on the almost universally accepted view of the early Arabs, or have stated his own hypothesis, for which a little compression of a not particularly concise book might have easily furnished the needful space.

The account of the Arabs before Islam leads through the Hanifs naturally enough to Mohammad, and his life is told in the two following chapters. The wonderful story of the Arabian prophet has been often told before, and it needs some new matter or new point of view to make it worth while to devote nearly a hundred pages to so well-worn a theme. If Prof. Dozy felt an enthusiasm for the prophet, one could excuse an unnecessary

lingering over the familiar details of his hero's life; but since he is eminently unsympathetic in his view of Mohammad, we cannot see why we should be dragged through two long chapters—more than a sixth of the book—in which the facts that everybody knows are retold without the slightest attempt to secure our interest, and the aim of the author seems to be to make us as weary of the prophet as he is himself. The life of a great man must be written by one who can appreciate greatness. The dry bones of biographical facts need some breath from the writer's soul to body forth a living man. In Prof. Dozy's chapters, Mohammad is not a man but a biographee.

The book improves as it grows. The author warms to his subject a little when he gets more into the domain of political history. His chapters on the Koran and on the teaching of Islam are, indeed, as inappreciative and dull as his life of Mohammad; but he begins to be interesting when he plunges into the complicated politics of the century succeeding Mohammad's death. Regarded as a strict history of Islam, a want of proportion may be detected in the seventh and eighth chapters, where the important result of Greek influence, Mo'tezilism, is very inadequately treated; but, as M. Dozy does not propose to do more than furnish a series of sketches of Islam in its various stages for the benefit of the unlearned, he was doubtless right in reserving his strength for the more striking developments which the Isma'ilians and Súfis exhibit. The chapters on these two phases are the best in the work, and are certainly not deficient in interest. In the following chapter, on Islam in the West, Prof. Dozy is at home; and it is not surprising that he should be more successful in describing the comparatively unimportant invasions upon orthodoxy in Spain than he is in depicting the struggle of the creeds at Baghdad. A sketch of the progress of Islam among the Turks and the Mongols, in India and China (in which the Chinese section is somewhat scanty), and a notice of Wahhabism, bring us to the concluding chapter, "L'Etat actuel de l'Islamisme," in which M. Dozy takes stock of the present condition of Mohammadanism in Russia, Persia, India, the further East, Turkey, and the rest, and concludes with a parallel between the religion of Mohammad and the Latin Church, which embraces the idea that if Catholicism should survive to the time of Macaulay's New Zealander, then also that notorious savage shall still hear the voices of the mu'ezzins proclaim from countless minarets the old prayer-call of Islam.

M. Dugat's book is a sort of biographical companion to Prof. Dozy's history, but it accompanies it only to the thirteenth century. It is, in fact, a very minute and careful account of the principal theologians and philosophers of Islam up to the end of the Khalifate at Baghdad. It begins with the origin of theological disputes in Islam on the death of Mohammad, briefly sketches the characteristics of the chief sects—the Shí'is, Khárigis, Murjís, Kadaris, Jabarís, Sifatís, and Mo'tezilís—and then carries us chronologically through the reigns of the 'Abbásí Khalifs, one after the other, to the bitter

end, giving under each reign some details of the theological contests that were ever raging between the different sects and schools, notably between the orthodox theologians and the Mo'tezilís or Broad-Church party. After this come lives of seven leading thinkers—Avicenna, El-Ghazzálí, and five orthodox doctors; a section on the methods employed by the various sides of the debaters; an essay on the influence of Súfism on the controversies between the orthodox and the philosophic; and a summary of the causes which led to the final ruin of philosophy under the Eastern Khalifate. To which succeeds a magnificent Index, an absolute necessity.

It may be doubted whether M. Dugat has done wisely in revealing to the public all the indignation of a rejected prize-essayist; but he has certainly thereby contributed to their amusement. He informs us in his Preface that the work was written in answer to a series of questions put forth by the Académie des Inscriptions et Belles-Lettres of the French Institute, which were held invitingly before the eyes of the learned world for several years without evoking any response, or at least without obtaining any worthy answer. The Academy, however, persisted in its endeavour to stimulate the ambition of young Orientalists; and in response to the invitation of 1873, which included the promise of a double prize, M. Dugat deposited the present work in the hands of his judges—among whom were MM. Renan, Defrémery, and J. Derenbourg—and in the end the prize was still not awarded. The commission admitted that M. Dugat had shown some learning, but considered that he had not followed the natural and logical method laid down by the programme. Whereupon M. Dugat, with unnecessary violence, attacks first the wording of the programme, or the commission's interpretation of it, and then abuses the judges themselves and the critical spirit in general. He admits that learned bodies must be *difficiles*, but has grave doubts about the application of the principle in certain individual cases. Academicians may be too critical, he thinks, without knowing much about the matter: "paraître difficile est un art qui conduit facilement à être cru." And he concludes this hint to the commission with a pungent quotation from an article of Daudet's "à propos de G. Planche, cet eunuque de la littérature." M. Dugat apparently wishes us to believe that his essay was robbed of its crown from personal motives; but he generously adds that the Academy, in spite of its treatment of him, shall yet have the glory of opening out the way to philosophical enquiries on the Mohammadan East. "In spite of its imperfections, my work will draw the attention of young Orientalists to those difficult subjects, and so the programme of the Academy will survive by stimulating fresh researches in this branch of study." All this is really very needless from a public point of view. The grumblings of rejected addressers are seldom entertaining, and M. Dugat's would be insufferable but for the vein of quite unconscious humour which runs through them. The Academy had probably excellent reasons for not awarding the prize. It is quite evident that M. Dugat's book, while it furnishes a vast quantity of

really valuable materials for a history, is not itself a history of the great philosophico-religious controversies of Islam. It entirely lacks breadth, method, and coherence. None the less is it a very useful addition to the library of the student of Islam. It is the result of considerable reading, and contains much collected information which would otherwise have to be laboriously extracted from the original authorities.

Prof. Mehren's *Exposé de la Réforme de l'Islamisme par El-Ash'ari* is one of the papers read at the third Congress of Orientalists, which was held at St. Petersburg. It is an account of the life and work of the man who discovered the secret of defeating the unbelievers and heretics, and who brought about the triumph of orthodoxy in the countries of Islam. Based upon Ibn-Asákir, from whom considerable extracts are appended in Arabic text, Prof. Mehren's work contains enough of new or newly-put information to make it a useful companion-volume to Dr. Spitta's *Zur Geschichte Abul-Hasan Al-Ash'ari*. El-Ash'ari is one of the most prominent figures in the history of Islam. His training in the dialectic of the freethinkers was the preparation for his reform of Islam. He discovered the remedy for the weakness of the orthodox party, and, fitting them with the weapons of their opponents, he gained them the day. Orthodox Islam in the present day means, among the thinking classes, Islam expressed in the philosophical terms and explained by the philosophical methods of this Aquinas of El-Basrah. Prof. Mehren's third chapter, on the doctrine of El-Ash'ari, is well worth studying by all who care to know what thoughtful, yet orthodox, Islam means, and his sketch of the reformer's life is interesting enough, although he does not make the trite point (as M. Dozy does) of the sheykh's ass sticking in the bridge. What with this essay and M. Dugat's, and the works of Steiner, Spitta, Dieterici, Guyard, and others, the history of Mohammadan thought is in a fair way to be written. ST. LANE POOLE.

Plays. By Ross Neil. *Arabella Stuart. The Heir of Linne. Tasso.* (Ellis & White.)

COINCIDENTLY with the signs of a wider and stronger movement for a national theatre evinced in the Manchester Congress, appears a worthy earnest that, given a *locus in quo* and meet exponents, the native land of Shakspeare is not likely to lack genius for the production of dramas of genuine pathos, subtle plot, and human interest. Ross Neil's new plays exhibit so assured and sound a progress in dramatic art, such careful work, albeit under the veil of ease and spontaneity, such subordination of vagrant fancy to the exigencies of scenic consistency, that one is emboldened to believe at last in the advent of the born and ideal playwright who is to retrieve the failures of our modern "makers" that have ventured on dramatic poetry. Something more than promise shone out in *Lady Jane Grey* and *Lord and Lady Russell*, treated by Ross Neil with historical faithfulness, no less than with artistic conception and sympathy. *Elfinella*, if its fibre proved too delicate and spiritual for apprecia-

tion by a London audience, at least bespoke its author's inventive faculty, commending itself to the sympathy of the poetic nature, where perchance it insufficiently accommodated itself to the fetters of the acted drama. In the new plays we have a threefold choice, and in each of the trio tokens that the author has profited by experience. No subject could have been devised to win the heed of English ears more touching than the tragedy of *Arabella Stuart*, familiar to them, as if by a rending of clouds of mystery, through one of the pleasantest of Isaac Disraeli's *Curiosities of Literature*, to say nothing of the more elaborate researches of Lodge; and Ross Neil has transmuted the mixed ore and dross of annalist and historical portrait-painter into the refined metal of dramatic poesy. To this process the story lends itself, having abundance of incident, marked variety of *dramatis personae*, and situations of pathos so abundant that the dramatist's discrimination is taxed, though it sustains the test. The characteristic cunning of the fox, King James, in forcing the secret of the stolen marriage of the heroine to Seymour in the second act is a touch of which the author deserves all the credit, albeit the invention is due to a profound study of the pedant prince's petty character. His invitation of his captive cousin to be spectator of a "comedia" at which Salisbury and the Lords of the Council assist, and Seymour, a "prisoner brought in by guards to say his last farewell to his new-wedded wife," extorts involuntary betrayal from the wife, defiant confession from the husband, and from Salisbury's shrewd self the flattering unction—

"The best advice
Since Solomon gave judgment, worthy none
Save Israel's wise majesty, and yours"—(p. 32).

In the sequel of this scene, where the culprits whose sin has been a union of lives born too near a throne are awaiting their sentence, the author touches a poetic key where Arabella says—

"Doth it not seem to you that once before,
In some dim past, we have lived through this
hour?"

and Seymour answers—

"So well-nigh could I deem—perchance because
What now we suffer strikes so deeply down
That 'tis become already part of us,
Familiar ere the time, and charged with tones
Of past and present blended."

The characters of Salisbury, of Lady Shrewsbury, of the ship's captain who assists, with full insight into the peril of conniving at treason, the flight of "these two doves from their cotes, which shook with such consternation the gray owls of the Cabinet," are in their several ways so many reliefs to the more thorough portrait of the heroine—a gentle, timid woman, alive to happiness in others, sympathising in the nuptials of folk of lower grade, and endowed with the spirit, if not the *physique*, to do and dare, which she lays claim to in the third act, where she accepts the proposition of disguise and escape in the words—

"Fear not for that:
My sickness was the sickness named despair.
Now I am well, and, being well, am strong;
See here how firm I stand, how firm I walk.
What! am I not of England's royal blood?"

At least I have been told so oft enough—
That is, of blood which never yet ran cold
In a great task or peril; nor shall now,
If well I know myself"—(p. 53).

So also, when in the fourth act an officer and guards board the escaping ship, which has not Arabella's heart in it since Seymour's safety is unassured, her nobleness speaks out in abridging the service of the warrant. Rising and coming forward, she exclaims:—

"Enough, enough! I thank you, but here let
All bootless torment end. Sir, I am she,
The Lady Arabella, that you seek,
Who, were I what by attire I ape to be,
Had sold my liberty to-day as dear
As English prince did ever. But I came
Into the world for sorrow, and, that sorrow
Should have on me full power, ordain'd a woman.
So therefore do I yield"—(p. 70).

The fifth act introduces us to Arabella, well-nigh at the end of her weary seven years' durance in the Tower, worn out in body and mind, but wandering with the latter to where Seymour dreams of her in sunny France. As the *dénouement* approaches, her physician introduces to the dying captive a brother of his craft, to whom she speaks of her husband, and explains that it were best for him she should die, so that he might return from exile. One more quotation will suggest the end. It is Arabella who speaks:—

"Deem not I fear to die—in good sooth no.
Could I but die, I might be born again
In another world, where princesses are not,
And royal blood ne'er heard of: there might I,
A lowly shepherd's daughter, meet with him,
A neighbour shepherd's son, in the fresh fields,
All daisy-starred, with nought 'twixt us and
heaven:
There might we woo, there wed, with loving faces
Of dear friends round us, and yet each to each
More dear than all; there live our lives for love,
As to be lived they were given.

[SEYMOUR (who is the second physician) breaks into
sobs.]

Hark! his voice—
His—tell me not—I know—his, his—'tis he!
[Rushing towards SEYMOUR, who stands with his face
buried in his hands.]

Look on me! Look! What, will you shut me
out?

Out of thine arms in the darkness and the cold?
Open, and let me in.

SEYM. Ay, to thy home,
Thy home upon my heart. My wife, my love"—
(p. 85).

From hence to the close, as indeed through so much of the play, the dialogue and action are so "pitiful," in Shakspeare's and Aristotle's sense of "pitiful" as an element of tragedy, that we are bound in gratitude to Ross Neil for the relief, in the next play, of a lively comedy, wherein plot, incidents, and characters subserve the copious admixture of the comic vein; while the introduction, in by-plot, of a *deus ex machina*, as the hero's saviour was reckoned in Greek plays, involves, as it turns out, no supernatural agency, but an ascendancy won by woman's devotion, wit, goodness, and forethought. The "Heir of Linne," in Ross Neil's hands, is truly the unthrifty Lord of Linne of Percy's *Reliques*, with the same John and Joan of Scales, the *parvenu* steward and his vulgar wife, ousting him from his ancestral halls only to taste the position of *nouveaux riches*, until his good genius helps the sometime prodigal to the secret reserved for the hour of need by a father's foresight. It should be a recommendation of this second play that, to parody a line or two of Sheridan Knowles'

Lovechase, the theme is "an English one, a downright English ballad, old as 'When good King Arthur';" but it is more to the point to note that the characters are modern worldlings, valetudinarians, fops, and fashionable damsels, selfish, heartless, and mercenary, who unfold themselves, with one accord, in the winter of the heir's fortune, and display marvellous toleration for the vulgar scrivener when the inheritance passes for a critical twenty-four hours into his dirty hands. It is not our purpose to unravel the plot; but, as a superficial glance at the earlier scenes will show that the Lady Geraldine is of other mind and mould than to be true to a lover who is proclaimed by his own lips a bankrupt, thus much may be whispered, that pretty, modest Lillias, ever shy and distant towards Lionel, the heir, and ever engaged in mental toils for John and Joan, her uncle and aunt, is almost the sole character in sympathy with his fortunes, the sole possible representative of the "White Maid," who is a legend of the House of Linne, yet not one of the *dramatis personae*. It would be robbing readers of a lively pleasure to evolve the plot of this bright drama and show where the schooled and sobered heir, albeit tempted by the hollowness of false friends and followers, finds at last a refuge from a misanthropy like Timon's in a flesh-and-blood creation, and no

"Bright impossible maid, some counterpart
That never was nor ever yet shall be
To a youthful foolish heart—say in the pause
'Twixt day and night that a spring twilight brings,
When hawthorn blossoms rock themselves to sleep
And no sound stirs save from the nested birds
A twitter here and there, and the faint stars
Steal forth from the paling sky, and in our souls,
All else being lulled to rest, vain yearnings
wake"—(p. 103).

The subject of Ross Neil's third drama—*Tasso*—is perhaps the grandest and most poetic. It is certainly richest in scenic pageants, striking effects, and fine poetic speeches. In its skilful working out, too, is displayed, perhaps in a degree beyond its predecessors, a subtle contrasting of characters—as, e.g., in the delineation of Laura's burgher father, Fabrizio, and the gnat-like courtiers of the Duke of Ferrara—which introduces a comic element, and in the antithesis of the heartless Circe, Leonora, with the blameless, Madonna-like Laura, which in the action constitutes the tragedy of the poet's life. Warned by his true love to beware,

"Lest Fame herself
Should be the false Armida of your life.
Indeed, I cannot think Fame worth so much—
Being neither peace nor yet true happiness—
That in her quest all else should be passed by"—
(p. 218)—

and counselled by his friend, Scipio Gonzaga, that

"For an unarmoured heart
There's deadly danger in a woman barred
By policy from mating, yet by blood
And vanity and heavy-hanging hours
Pricked on to play at love"—

the passionate and unstable genius rushes upon humiliation, which the dramatist connects with an interview with his temptress in the gardens of Belriguardo, where it so chances that Laura and her father are unseen witnesses of his broken fealty. Though in an acted drama Ross Neil's *Tasso* would probably demand compression of the fourth and fifth

acts into one so as to avoid the repetition on the stage of the real awarding of a crown of laurel by the Pope, of which Tasso's vision has forestalled the details, it must be owned that in perusal the play rather gains than suffers by the field thus afforded for tragic incident and dialogue, as well as in the first scene of act v., for the comic talk of the sight-seeing crones and citizens, which might have been moulded from the gossips of Theocritus. We are well assured that Ross Neil will be met again in paths tracked with such merit and such success.

JAMES DAVIES.

Catharine and Craufurd Tait, Wife and Son of Archibald Campbell, Archbishop of Canterbury. A Memoir, edited by the Rev. W. Benham, B.D., Vicar of Margate. (Macmillan.)

THIS record of two lives, conspicuous chiefly for practical piety, is almost too sacred for criticism. The only remark we care to make is that, though the story is one of touching interest—one which will draw tears from the eyes of most readers—it is altogether free from that tone of morbid sentimentalism which pervades many religious biographies. Among that class, indeed, we ought not to reckon these memorials, for the employment of such a term would suggest something different from the informal, simple narrative which the Archbishop and Mr. Benham have, with rare wisdom, offered to the world.

The book is divided into two parts, the former consisting of the Archbishop's own recollections of his wife and son; the latter of such biographical details as the editor has collected from various sources, and thought essential to the due completion of his task. Probably the first section will be read with the greater amount of interest, because of the light it throws upon the narrator's own character; but the biography would have suffered by the omission of Mr. Benham's supplementary chapters, and especially of Mrs. Tait's own narrative.

"It soothes my sorrow to send you some recollections of my wife and son," says the Christian prelate. "Infandum, regina, jubes renovare dolorem," says the Roman poet. The contrast is suggestive, and is one which every page of the volume brings out.

Catharine Tait was the youngest daughter of Archdeacon Spooner, a Warwickshire clergyman of the Evangelical school who led what even sixty years ago was thought to be a life of retirement. "The connexion with the world without was kept up only by the cousins at the hall and the brothers returning from college sometimes bringing their friends with them, and by the accounts of those more distant visits which the father and mother and elder daughters occasionally made." Piety of the sober, old-fashioned type prevailed at Elmdon, and enthusiasm, except in a strictly Protestant direction, met with no encouragement. Yet "the Oxford movement" was not wholly unfelt even at the parsonage, and to its influence was due that marked love for the ceremonial of the Church which Mrs. Tait ever retained, and with which she taught her husband in some degree even to sympathise.

Her marriage to Dr. Tait, then Head Master of Rugby, took place in 1843, and was as complete a reversal, not merely of former habits of life, but also of former habits of thought, as one can well imagine. The contrast between Elmdon, around which the atmosphere of the eighteenth century still lingered, and Rugby, where all the latest speculations of theology and philosophy were rife, might have upset the balance of a weaker mind, as the laborious duties would certainly have overborne a less vigorous constitution. Happily, Catharine Tait was endowed with mental and physical powers of rare excellence. She could hold her own firmly but gracefully in the intellectual circle around her; she could give and receive equal pleasure at the table of the rich and the bedside of the poor, and her skill in business matters proved at the outset and throughout life a gift of the highest order.

"From her first return home," says the Archbishop, "she relieved me entirely of the care of my accounts. These were complicated enough, even when confined to my own household expenses and those of the school-house, which she regulated with the utmost accuracy. But far more complicated were the general school accounts, in the supervision of which she acted for me. The accurate division of the accounts of the different masters and myself was no light matter. One master in particular, who had the reputation of great financial ability, besides all his other brilliant qualities, was the chief director of the complicated scheme on which we proceeded, and great were his astonishment and her feeling of triumph when one day the young wife of twenty-four convicted him of a serious mistake in his calculations, and brought him to rectify the accounts accordingly."

With the boys in the school-house she was a great favourite. Her bright, kindly smile won their hearts at once, and the tenderness with which she nursed them in sickness and sympathised with them in sorrow will never be forgotten by those who knew her in their boyhood. She herself used to say that the Rugby time was the happiest in her life, and there certainly seems to have been but one passing cloud to mar its uniform brightness.

In 1849, Dr. Tait, whose health had in some degree failed, was appointed Dean of Carlisle, and exchanged the busy life of a head master for the dignified ease of the cathedral cloister. But neither he nor his wife could be satisfied with the mere discharge of routine duties. While she devoted herself to the service of the poor, and made the deanery a centre for sympathy and help, he found congenial occupation in re-organising the grammar school and restoring the cathedral fabric. For seven years life passed peacefully and happily, but then there fell upon the family circle a stroke of calamity which shattered everything except faith in God's love. How, one by one, five out of the Dean's six daughters fell victims to that terrible scourge, scarlet fever; how the deathbeds of each and all were brightened by touching evidences of simple faith; how the bereaved parents bore the crushing load of sorrow—all this is detailed with a minuteness which shows how every little incident was treasured in the mother's memory.

We can well believe the popular opinion that Dean Tait's elevation to the Bishopric of London at this juncture was due to the

Queen's sympathy with him in his bereavements. She desired to spare him the further trial of returning to a home from which the brightness had passed, and perhaps also knew that hard work in a new field is the best solace for an old sorrow.

Dr. Tait's appointment to the bishopric took place in September 1856, and in the following year Bishop Blomfield died, and his successor took possession of Fulham Palace. Not there only, but also at London House, Mrs. Tait's tact and urbanity soon made themselves felt, and the clergy found in her an ever ready advocate for any practical scheme of benevolence. The outbreak of cholera in 1866 called forth the highest qualities of her nature, and her personal ministrations among the sick bore witness alike to her courage and her devotion to Christian work. She accompanied her husband regularly in the visits he paid to the infected districts, feeling that her voluntary presence in these scenes of distress would not only inspire others with new strength, but would also enable her the better to appeal for help elsewhere.

"I can see her now," says the Archbishop, "standing in one of the large wards of the hospital for Wapping and St. George's-in-the-East, quietly soothing the sufferers, while one poor girl seemed to be seized with the last agonies; and the Rev. C. F. Lowder, who attended us, stepped quietly to the bed of the poor patient and gave her such help as, by God's blessing, resulted in her final recovery. I can see her in the well-ordered hospital extemporised by Miss Sellon, near Shoreditch, encouraging the sisters who had ventured their lives from the pure air of Ascot into that infected district; and in the Middlesex Hospital, where other well-known ladies had undertaken to assist the permanent staff. I remember the real danger to which I thought she was exposed near Ratcliff Highway, when, unexpectedly, she was summoned to try and guide the somewhat irregular efforts of the clergymen of the parish to distribute relief among a miscellaneous crowd of those whose families were suffering from the plague."

The visitation of the cholera led to what her husband calls the crowning labour of her life—viz., the establishment of St. Peter's Orphanage, originally formed at Fulham for the reception of girls whom the cholera had left alone in the world, and subsequently removed to the Isle of Thanet, where, with the addition of a Convalescent Home, it has become a most valuable institution.

In 1868 Bishop Tait succeeded Dr. Longley in the Archbishopric of Canterbury, and for ten years much of the happiness of their early married life seems to have been renewed. Time, the great consoler, had done his work, and, with other consolations, they had the satisfaction of seeing their only son, Craufurd Tait, developing just that simple, manly character, instinct with unaffected piety, which such parents would foster and love. That he should have been cut off at the very outset of his promising career involved such an annihilation of all earthly hopes that we cannot be surprised that the mother never recovered from the blow. He died in May 1878; she followed him in December. The expressions of genuine sorrow which this event called forth from all quarters are abundant evidence that her life had not been spent in vain. That this record of it will bring comfort to many

an aching heart we are well assured, and others beside the bereaved may from it know how sublime a thing it is to suffer and be strong.

CHARLES J. ROBINSON.

Chartulary of the Cistercian Priory of Coldstream, with Relative Documents. Edited by the Rev. Charles Rogers, LL.D., &c. (Printed for the Grampian Club.)

THE Coldstream Chartulary has long been known to historical students, though never before printed in its original form. It was on the list of books proposed to be issued by the Surtees Society some half-a-century ago, but it has never made its appearance among their publications. Nor has it been included in their more recent lists of proposed volumes. In a Report of the "Grampian Club" for 1878 we find it announced for 1879, as "edited by Major-General Stewart Allan, F.S.A. Scot.," but it would seem that since then the responsibility of editing has fallen to the lot of the secretary, Dr. Rogers, who has written, or edited, or assisted in editing, since November 2, 1868, no less than nine out of fourteen works issued by the club, in addition to which eleven works "have been issued by the secretary, generally in a size uniform with the club's series, and are supplied by him to members at the prices annexed" (from 2s. 6d. to £1 1s.). When an editor and secretary has such a prodigious amount of work on hand, it would be scarcely reasonable to expect the whole of it to be well done, and certainly the first page of the Preface to the *Coldstream Chartulary* is not much calculated to inspire confidence. "The order of Cistercian monks," we are told, "was so designated after one of its earliest monasteries, Cistercium (Cîteaux), in Burgundy." This sounds very much like saying that the Norman Conquest was effected by William, "one of our earliest Norman Kings." Surely Dr. Rogers must know that Cîteaux was the common mother of all Cistercian houses, and that it was not until 1114, sixteen years after she herself came into being, that she gave birth to Pontigny, her first daughter house. Then we are told that the monks "wore white vestments, with black cowl and scapular." The term "vestment," in ritual or ecclesiastical use, is now generally restricted to the chasuble; or, at any rate, by "vestments" we usually mean those employed in the celebration of the Eucharist in accordance with the famous "Ornaments Rubric" of the Church of England. But, granting that the term may rightly be applied to the monastic habit, is it the case that the cowl and scapular were usually black? The early Cistercians followed the Benedictine rule interpreted in a very strict sense. And so, while the Benedictines, by custom, wore a black habit, from which they were called "Black Monks," the Cistercians, regarding dyeing as a superfluity, wore undyed wool, generally white or sometimes gray, from which they were called "White Monks." According to the Benedictine rule itself, monks were not to trouble themselves as to colour or thickness, but take what the place afforded, "*secundum qualitatem locorum ubi*

habitant," only to be more warmly clad in cold places than in hot. In the next sentence to this about "vestments," we have a seeming distinction made between monasteries and convents, and immediately afterwards "convent" appears to be used as synonymous with "priory," and as if a monastery were for men and a "convent" or "priory" for women—a use of terms which is new to us. The word "convent" properly means the assembly of monks or nuns inhabiting any monastery; but, in later times, it has, like the word "church," and even "chantry" and "chapter," come to be applied to a building, in this case one for "religious" of either sex. The most astonishing thing is a notice of a charter granted "to the friars of St. Cuthbert's Church, Durham," and "St. Cuthbert's Church" is indexed as if it were something different from the cathedral. As we are informed in a note that the charter is preserved by the Dean and Chapter of Durham, we conclude that it must have been granted, not to any manner of friars, but to the monks of Durham Abbey.

The rest of the Preface seems to be comparatively free from slips of this kind, and to contain a good deal of information about the House of Gospatric—the chief founders of Coldstream Priory. If this has been looked over by Mr. Dunbar, of Northfield, who is mentioned on p. xxxv., it may be depended on as accurate, for that gentleman is a lineal representative of the Gospatrics, and has made a life's study of their history. It seems that no vestige of the convent remains, though an orchard is said to occupy the site of the original *pomarium*. There is a tradition that "the bell" (the Cistercian rule required two) was carried by the English to Durham and hung in the cathedral. Curiously enough Durham is also accused of having had one of the bells of Paisley Abbey, if not others, in like manner. There is no possibility of verifying these traditions from any bells now in Durham Cathedral, as they were all re-cast in 1693.

The Chartulary itself is an unusually small one, containing only sixty charters. It is a notarial transcript made in 1434, at the request of the prioress and convent assembled in chapter, they being at the time in fear of an English invasion and loss of their evidences. The editor is indebted to Mr. Joseph Bain, F.S.A. Scot., for the transcript from the Harleian MS. which he has used in the present volume. It is not stated by whom the transcript was made, but it seems to have contained some curious mistakes, which are not always corrected, nor, when a correction is given in the list of "Errata," is it always a very happy one. Thus, at p. 9, line 13, we have "*nos compellere quamlicuit quom coeritacione voluerint*," &c., and we are told for "*quamlicuit*" to read "*qualicunque*." This seems a step in the right direction, but we are not told what to do with the "*quom*," and we suspect that a reference to the original MS. might clear the matter up still further; "*cum*" for "*quom*" would make sense with "*qualicunque*." On p. 28 we have as a heading to a charter—"ITEM (?) CARTA HEC CUM CARTA PRECEDENTE," and in the "Errata" we are told for "Item" to read "Ista," and for "hec" to read "habet." We should have

thought rather "*Istam cartam habent*," &c. "*Ista carta habet cum carta precedente*" will not construe by any rules with which we are acquainted. "Swardy," pp. 16, 24, looks odd; surely it should be "Siwardi" or possibly "Sivardij." On p. 9 we have "*archidiaconum*" and "*pospositis*," which words, we think, can scarcely have been found in the original. We have not hunted them up, and cannot say how many more there may be of the same kind, which better correction would have set right. As to extraordinary spelling found in the MS., as also the original punctuation, we think it a great merit in the editing of the present work that they are scrupulously retained. When a book is printed from a single ancient MS., all the peculiarities of the original, even scribe's blunders, ought, in our opinion, to be represented as far as possible; much more variations in spelling which may have a philological value, and which at least show that some pains have been taken to make an accurate copy. Again, we are inclined to doubt the right of any editor to insert his own stops, however convenient they may be to the reader. With the mediæval stops he is no worse off than is anyone who has to read a modern legal document, which has no stops at all. It is well known, however, that on these points there is great difference of opinion, scarcely any two editors agreeing as to where the line is to be drawn in departing from the letter of the original. But as we have felt compelled to point out some faults, so here we have great pleasure in expressing our approval of the accurate manner in which (but for some mistakes) the MS. has been copied and printed.

The two latest charters are in Northern English or "Scotch," as are a charm "for blud stanchyn," and a note on "dayiss—most perellus and contrar," scribbled on a blank leaf of the Chartulary. We quote these as specimens of northern folk-lore, such as we suppose passed muster among the nuns of Coldstream:—

"Lord has yow was don on rud throw ye my fulnes stem yis blud, Fadir, and Son, and Haly Gast, stem and stanch yis blud in hast. sucht fast lord in persons thre, I nam yis nam in nam of ye, an yan say ye man or woman nam and yat ilk a forbyddyn for byd I ye. yat lhn partit land and fe and yan say v Pater Nosters and v Awe Maryas and a oword. and say yis oryson thris, and ilk tym wyth v Pater Nostis and v Awe Maryas and a oword, and gif it stanchis not quhan it is said thris, yan say it ix tymis."

It will be perceived that this charm is rhymed. "Land and fe" should surely be "land and se" (sea); but what is "owrd?" We would suggest "creed," which may have been misread, especially as the writing is "scribbled."

The three perilous days for letting blood or engaging in other important matters are the first Monday in August, the "next," or second, in December, and the third in April. But the memorandum contains several words which we cannot understand as printed, so we will not give it in full.

After the Chartulary comes an Appendix of original charters, &c., from the Register House, Edinburgh, and elsewhere. This is followed by an abstract of the charters in the Chartulary and Appendix, and a supplement of

original documents possessing considerable interest, such as an estimate, in Old French, of the damage done by the English army, March 28, 1296. The nuns of Coldstream fared no better during the frequent wars between England and Scotland than did their neighbours the monks of Newminster, or other people who had the misfortune to live near the border. In this supplement we have also a letter to the Archbishop of St. Andrews on the election of a prioress, probably the last, in 1537-38. The charters in the main part of the volume relate chiefly to lands granted by the Gospels and others, and to common-rights, &c., assigned by later benefactors. We find the usual curious rents mentioned, such as a pound of cummin, a pair of hawking gloves, and the like.

It has been mentioned that nothing is left of the buildings. They were "burnt to the ground," it would seem, in 1545, by the Earl of Hertford. If literally taken, this would imply structures of wood; but the meaning probably is that they were first set fire to and then pulled down.

The Chartulary itself could not, of course, supply any information as to the succession of the estates after the destruction of the priory and dispersion of the nuns, on which point, as on some others, we think that something more might well have been said in the Introduction than has been said (p. xxxii.). But whatever defects there may be in this part of the volume, the original charters and other documents certainly contain a great deal of valuable material. We see what landed property, common-rights, &c., were possessed by a small house of Cistercian nuns on the northern bank of the Tweed. The recent publication of the Newminster Chartulary by the Surtees Society has shown what friends the Cistercians of the North found in the family of Gospels; here we have a more striking illustration of the same point—the third Earl Gospels appears as chief founder. Nor was this the only Cistercian nunnery that rose at his bidding. He founded also that of Eccles, in the same county of Berwick. The history of such quiet retreats could hardly be otherwise than uneventful; and that of Coldstream, except for troubles in times of war such as have been referred to, seems to be a blank until we come to the period of approaching dissolution. In that anxious time, Dame Isabella Hoppringill (Pringle), the prioress, found a good friend in Queen Margaret, through whose influence with her brother—Henry VIII. of England—an edict for the protection of her and of her convent was issued July 1, 1515, which protection they enjoyed for many years. Dame Isabella died January 26, 1537-38, and was succeeded by one Janet of the same surname, who was probably the last prioress. This information, which in its further details will be found to be intimately connected with the general history of the two countries, and not less the valuable original letters in which it is contained, testify to the attention which has been bestowed in collecting all materials illustrative of the history of the convent, and our best thanks are due to the editor for the pains and judgment shown in this part of his work. J. T. FOWLER.

CURRENT LITERATURE.

The Longevity of Man: its Facts and its Fictions. By William J. Thoms, F.S.A. (Frederic Norgate.) The author of this work has long been known as the most uncompromising and sceptical of the enquirers into cases of alleged centenarianism, and he is not unfrequently quoted as a disbeliever in the possibility of human life ever being protracted beyond the limit of a hundred years. A careful perusal of what he has written on the subject will show that this is a mistake; in four cases, at least, he has satisfied himself that the claims put forward on behalf of centenarians are justified by the evidence adduced. He grounds his scepticism, not on *a priori* views concerning the possibility of the human frame resisting natural decay for a longer or shorter period of time; this aspect of the question he leaves to physiologists, and confines his attention solely to a critical examination of the evidence on which particular individuals are asserted to have outlived a century. Under his searching analysis the evidence almost always melts away; and, as the details of each case are fully given, his readers are enabled to judge for themselves of his impartiality. In four cases, as already stated, he admits the claim; in four others, he suspends his decision; while twenty-four, including those of Old Parr, Henry Jenkins, and the Countess of Desmond, break down altogether under a rigorous investigation. The importance of the problem, indeed, is quantitative rather than qualitative. It is the proportion of centenarians to the total population, rather than the mere possibility of centenarianism, on which information is now required. But the elements necessary for a solution are wanting. After our present system of registration has been in force for another hundred years the question will have settled itself, and enquiries like those of Mr. Thoms will possess an interest only for the curious.

Graf von Wrangel, königlich Preussischer General-Feld-Marschall. Von F. v. Meerheimb, Oberst in Nebenamt des Grossen General-Stabes. (Berlin: Mittler.) A highly interesting sketch of the life of the famous Prussian general, whose age, stature, services, and wit made him, in recent years, a popular favourite in Berlin, in spite of his antecedents of 1848, when it was his task to "restore order" in the Prussian capital and the Marches. Even those who are less conservative than his biographer is must allow that Wrangel proclaimed the state of siege, dissolved the national guard, and had "that bauble" taken away, with a moderation very creditable in a junker "Major-General." As the "beloved Berliners" knew what "Father Wrangel" meant when he said in an address to the soldiers and public—"The troops are good, the swords fine-set, and the bullets in the barrels," he was able to write six months later, "Berlin is as quiet as a village." We do not know whether Col. Meerheimb means sarcasm when he says that, after the daily staff dinner, Wrangel used to send round with the coffee the Berlin placards and caricatures, especially those which related to himself. Some great Prussians have set an example very different from that. Wrangel refused to die till eighty-two years after the grant of his first commission, and his enormous longevity made him at last somewhat of an incubus to the higher powers. In 1866 he insisted on following his regiment of cuirassiers to the war, and was with difficulty kept out of harm's way. In 1870 he asked leave to serve as a trooper, but this time the King was immovable, telling the old man the truth, tenderly but plainly, in a note which, with the rest of the royal correspondence contained in this capital biography, is a pleasant illustration of Hohenzollern character.

Paul von Fuchs, ein Brandenburgisch-preuss-

sicher Staatsmann. Biographischer Essay von F. V. Salpius. (Leipzig: Duncker und Humblot.) A useful contribution, based on solid study in archives, to the history of the transformation of the electorate of the "little Marquess of Brandenburg" into a powerful monarchy. The proceedings of Fuchs as postmaster, as "Ceremoniarium," as founder of the University of Halle, as a pamphleteer in macaronic German, will hardly strike a foreigner, as they do his biographer, as being of cosmic importance; and of the details of his activity in the "Schweibusser Sache" most of us may advantageously remain ignorant. He belongs, however, to European history in his capacity of confidential adviser to the Grand Elector Friedrich Wilhelm and King Friedrich I., in whose international transactions, from the invasion of Holland by Louis XIV. to the formation of the Grande Alliance, Fuchs played a leading diplomatic part. The Grand Elector's patriotism and honesty were compatible, at home as abroad, with some "spirality" of behaviour, and he did not hesitate to strengthen his power by passing the sponge over the local liberties of his subjects when convenient. Salpius talks of "the insubordinate egotism" of the Estates of Cleve, Mark, Preussen, and Brandenburg, much as the German "reptile press" talks of the recalcitrance of the Liberals in the Reichstag now, and admires Fuchs for stopping the "insolence" of the Estates of Preussen when they stuck to their budget-right. The behaviour of the Estates of Brandenburg in a similar question reminds Salpius of the cool attempts of certain modern Legislatures to evade submission to the coercion of the service of the State. Salpius thinks Fuchs was like Prince Bismarck. It is true that protectionist arguments of the following sort (when the Brandenburgers complained of monopolies) have the real Varzin twang: the Elector's object is—"by the introduction and establishment of all sorts of manufactures, and traffic in wares produced here at home, so to benefit trade and commerce that our money be not drained away to foreign nations, and many thousand people may find occupation."

The Cruise of the "Florence;" or, Extracts from the Journal of the Preliminary Arctic Expedition of 1877-78. Edited by Capt. H. W. Howgate, U.S.A. (Washington: J. J. Chapman.) The *Florence*, as was recorded at the time in the *ACADEMY*, sailed from New London on August 3, 1877, and this little volume carries the account of her voyage down to her arrival at St. John's, Newfoundland, on September 26, 1878, her return having been necessitated by the niggardliness of Congress in refusing to vote the comparatively small sum of money required for the equipment of the main expedition, which was to have put into execution Capt. Howgate's scheme of Polar colonisation. The extracts from Capt. Tyson's journal describe the outward voyage to Cumberland Gulf, the winter there, the journey from Annanatoek to Disco, and thence home. Among many matters of general interest with which Capt. Tyson deals in these pages, are seal fishing, Esquimaux manners and customs, &c. The expedition was to have paid its own expenses by the proceeds of a return cargo of whalebone and oil, but, through the scarcity of whales, it has, we regret to find, proved a failure from a financial point of view. The scientific results of the voyage will shortly be made public, as the report of the naturalist is passing through the press, while that of the meteorologist is nearly ready for the printer.

San Remo and the Western Riviera. By Arthur Hill Hassall, M.D. (Longmans.) Dr. Hassall has issued this volume very opportunely, for more than ever this year, and especially at this season, will those who have

time and means at their command be turning their thoughts from our inhospitable shores in search of a milder climate, whether they be invalids or pleasure-seekers. Though the book, dealing, as it does, with the subject mainly from a climatic and medical point of view, is written more particularly for the former class, we commend it equally to the attention of the latter; indeed, that peculiar product of our age, the general reader, will be very hard to please if he cannot be brought to take an interest in the varied information which it contains. Dr. Hassall bases his notes on the tract of country between Nice and Genoa on his personal observations during two winter seasons, in which he explored the whole district, and visited all the towns which he mentions in his work. He has, of course, got together a good deal of meteorological information, but, to our thinking, the natural history and botanical notes are the most interesting feature, especially such as relate to the olive-tree and the manufacture of the oil, and similar matters. The volume contains some fair woodcuts and a map, on which the latitudes and longitudes are not given.

Geschichte der Erwerbung der Krone Grossbritanniens von Seiten des Hauses Hannover. Aus Akten und Urkunden des Archives zu Hannover und den Manual-Akten Leibnitz's. Von A. F. H. Schaumann, Dr. jur. et phil., Statthalt. a. D. (Hannover: Rümpler.) The former archivist of Hanover had opportunities such as no ordinary student could enjoy for acquiring a minute knowledge of the circumstances attending the accession of the Elector's House to the British Crown. Dr. Schaumann has no doubt mastered his subject, but has unfortunately aspired to compile an original narrative of the transactions in question, instead of printing or indexing new documents. The author does not indicate the extent or nature of his personal discoveries; and, as he systematically eschews references, even a Kemble or a Macaulay could hardly tell where he is relying on archives and where on books. He attempts to be precise with respect to the part taken by Leibnitz as the Electress Sophia's political counsellor in the affair of the Succession, but contrives to be provokingly vague. He gives some personal notes of the great philosopher, on Prince George, Marlborough, and various English and Scotch visitors at the Electoral Court. They are dull and trivial, a description inapplicable to a diatribe on the Peace of Utrecht (addressed to whom?), in which the great man seems to have accumulated nearly all the verbs, substantives, and adjectives of the dictionary of political vituperation (the new "d. devilish" excepted). Lord Stanhope repeated too many of the old ravings on that subject, but, while finding fault with the abandonment of the Dutch Catalans, he did not accuse Bolingbroke of being "le plus dangereux des séducteurs," or of having been guilty of "la plus noire des trahisons," and "la plus atroce des perfidies." Similar charges have been current about other statesmen and treaties, and it is likely enough that posterity may judge them as we judge the imprecations of Leibnitz.

Friedrichs des Grossen Lehren vom Kriege und deren Bedeutung für den heutigen Truppenführer. Von A. v. Taysen, Major im Grossen General-Stab. (Berlin: Mittler.) The great Friedrich declared that no general could achieve great things in war unless inspired by a "noble enthusiasm." The German soldier's *feu sacré*, says Major v. Taysen, will be best nourished by "devotion to the eternal and mysterious truths of the Christian faith," &c., the chief subsidiary stimulus being the study of history, in particular that of "the great King." Friedrich was too confirmed an agnostic to be quoted as an example of the major's theological sentiment,

but his professional works have still a high scientific value, although, as they necessarily contain much that is antiquated, they are in many respects a sealed book to the student, except under the guidance of an editor or lecturer competent to indicate their applicability to the present conditions of the art of war. This small book gives a complete, historical, lively, and critical sketch of all the said writings, the poetical *Art de la Guerre* included, which do not belong to the category of technical instructions (in the special sense), dispositions, codes, and rules. But the author has utilised the available bulk of the last named, as well as those of the other category, in four chapters, which set forth Friedrich's practice and principles in tactics and strategy. The main operations of war, offensive and defensive, are taken in order and illustrated by Friedrich's own words, as well as by references to recent experience. Remarking that the murderous efficacy of our present small-arm fire has made attacks in heavy masses impossible, and brought about a reaction from the (closed) Napoleonic to the (extended) Friederician system of infantry advance, Major Taysen quotes the King's poetic assertion of the impotence of the column in spite of the seeming certainty that

"Trois rangs ne peuvent rien contre un corps si massé."

Friedrich says:—

"Mais le canon, Monsieur, ce foudre des guerriers, Ecrase la colonne et fêtrise ses lauriers, Elle est détruite avant que d'agir—je m'en moque."

The Duke of Wellington arrived theoretically at the same result, and, before he went to Spain, expressed his conviction that no columns could break through our "thin red line."

Culturhistorische Studien von A. Brückner. I.—Die Russen im Auslande im 17. Jahrhundert. II.—Die Ausländer in Russland im 17. Jahrhundert. (Riga: Deubner.) Although St. Petersburg and Moscow are the centres of an active historical movement, few of us know more of the books, Reviews, and archive serials in question than if their place of publication were Cabul or Kashgar. In France M. Rambaud occasionally comes to the rescue; in the Baltic Provinces, Herr Brückner, whose present object is to illustrate from original texts that gradual invasion of Western ideas and manners which transformed the virgin soil of old Byzantine Russia into a State with quasi-European forms of civilisation and culture. The first part of Brückner's book, which is based on the Russian diplomatic correspondence of the time, shows the impressions produced on the Muscovite mind when the several ambassadors and *attachés* came into contact with the wonders of French, English, and Italian civilisation, thus furnishing an historical parallel to the "*lettres persanes*" of Montesquieu. Brückner, who seems to think that modern diplomatic agents are given to careful political and statistical study of the countries where they reside, is much too hard on the representatives of old Muscovy for having been almost entirely occupied with mere trumpery like *etiquette*, *amusements*, *clothes*, and *fêtes*. Their chief care, conformably to their instructions, was to inform themselves accurately on the subject of foreign titles—an important matter in days when John Casimir declared war against Karl Gustav for only giving him two *et ceteras*. Their studies in that department resulted in such fruits as "Diopoldus" for Leopold, "Aluys the 4th" for Louis XIV. Among their other ideographs are Karmarsia for Karlsruhe, Dymudyrdys for Madeira, Wgrawsegt for Gravesend. It seems that the Schuvalof of Cromwell's time mentions the House of Commons, and describes the Speaker as a member who "spoke for the others." Tschlomodanof, envoy to Italy in 1656, who exceptionally attended to politics, seems to have

had intimations of nineteenth-century doings, for he reported, on the authority of certain Greeks, that the orthodox believers of the Balkan peninsula were looking to the Czar as to a second Alexander of Macedon, and confidently expecting him utterly to smite the enemy of Christendom. However, there was then no Panslav Committee to fan this idea, with which, as may be seen from the historian Zinkeisen, Venetian diplomacy was familiar at a much earlier date. Clever modern diplomatists who grumble when fools are promoted over their heads, and when they are ruined by the expenses of their career, may be comforted to know that they only suffer *more majorum*, for Brückner shows that the better the service the Russian agents did the State the worse the consequences to their lives and purses from the delays and injustice of office. The second division of Brückner's book is entitled "Foreigners in Russia in the Seventeenth Century." It is not so amusing and novel as the preceding part, but has perhaps more serious value; the details illustrative of Peter the Great's efforts to breach the Chinese wall which shut off his empire from European culture are carefully selected and weighed, and they throw invaluable light on his character and achievements as a cosmopolitan reformer.

The Abolition of Zymotic Diseases. By Sir Thomas Watson, Bart. (O. Kegan Paul and Co.) This little volume contains three essays (reprinted from the *Nineteenth Century*) designed to advocate certain practical measures for the suppression of communicable diseases. The author is a firm believer in the doctrine of specific infective principles, and lends no countenance to the theory that all or any of the maladies belonging to the zymotic class may be generated *de novo*. All that external conditions can supply is a favourable *nidus* for the development and multiplication of an imported seed or germ. Consistent upholders of this view—and its opponents grow weaker and less numerous every day—cannot but look forward to a time when, by the thorough adoption of preventive measures, the propagation of the specific fevers will be altogether stopped. Closely allied to these in its mode of origin, though widely different in its pathology, is the singular disease known as rabies in the dog, as hydrophobia in the human subject. There seems every reason to believe—first, that the disease always originates in the canine species; secondly, that it never arises in them spontaneously, but always as a result of inoculation; thirdly, that the contagion, when received by them, never remains latent more than a few months. Such being the case, the plan advocated by Mr. Youatt and Sir James Bardsley and to which Sir Thomas Watson lends the whole weight of his authority, of subjecting all the dogs in Great Britain to a quarantine of several months, during which period all suspected animals should be destroyed, might reasonably be expected to free this country altogether from a pest which is unquestionably on the increase. Considering the irremediable nature of the affection, and the anxiety—nay, anguish—of mind so frequently produced by the uncertain period of its incubation, it may be hoped that the plan in question will some day be carried into effect. Its accomplishment cannot be more surely promoted than by putting the facts before the general reading public with the exquisite clearness and charm of expression for which the venerable author of these papers has long been famous.

Serbien in seinen politischen Beziehungen insbesondere zu Russland. Ein historischer Essay von H. Wardi. (Leipzig: Barth.) Although Prince Milan and M. Ristic occupy a conspicuous place in the daily telegrams, few of us know more of Serbia than we do of Afghan-

istan. Belgrade is on a river, and so is Cabul, and the Russians have been intriguing in both. Least of all have any of us heard of the transactions revealed in Herr Wardi's sketch of the recent policy and diplomacy of the Principality, from which it appears that the great troubler of the Danubian waters has been—France! In 1874 the French Government dissuaded Prince Milan from visiting Berlin, and, about the close of that year (the author is very exact in his dates!) urged him to agitate among the Slavs of Turkey so as to stir up a movement in Bosnia and Herzegovina which, as France was good enough to explain, would lead to the dissolution, or weakening, of the Triple Imperial Alliance, and the destruction of German hegemony in Europe. Little as statesmen who have not read Wardi know it, Prince Milan obeyed these injunctions from Paris, and started the Slav insurrections of 1875! While thus mastering the secrets of the Elysée, this profound writer has forgotten to ascertain the nature of the *Omladina*, which his readers would gather to be a specifically Servian society, or band of Belgrade carbonari, whereas it is Serb in the generic sense, its membership extending to the Montenegrins, the various Turkish and Austrian Serbs, and the Croats.

NOTES AND NEWS.

A TREATISE on Ceremonial Government by Mr. Herbert Spencer is now in the press, and will be published in a few weeks. It consists of half-a-dozen essays on the philosophy of ceremonies and manners which appeared in the *Fortnightly Review* in 1878, together with three or four additional chapters. The volume forms part iv. of Mr. Spencer's great work on *Sociology*, and will be followed in close succession, if the author's strength hold out, by three complementary treatises on Political, Ecclesiastical, and Industrial Government.

PROF. MAX MÜLLER's presidential address, "On Freedom," delivered last Monday at the Birmingham and Midland Institute, will be published in the November number of the *Contemporary Review*.

MR. ALEXANDER ANDERSON, the "Surface-man" poet, has made some translations from Heine. Some of these are in the Scotch dialect, and will probably be incorporated in a new edition of his poems which were recently reviewed in the columns of the ACADEMY.

MARIETTE-BEY's *Voyage dans la Haute Egypte*, of which the first volume is just issued by Mourès, of Alexandria, makes a magnificent début. It appears in folio size, illustrated with permanent photographs taken under the superintendence of the author; and it promises, when complete, to be one of the most sumptuous travel-books ever given to the public. The letterpress, written with all Mariette-Bey's accustomed charm of style, is conceived less from the scientific than from the literary point of view. The work is, in fact, an *œuvre de luxe* on a large scale, inaccessible to all but the wealthy few.

MESSRS. MARCUS WARD AND Co. have in the press for early publication the following volumes of verse:—*Gaslight and Stars*, by the Rev. F. Langbridge; *Waifs and Strays*, by Mrs. Alfred M. Münster; *Songs in Exile*, by Hereward E. Clarke; and an *édition de luxe*, illustrated with numerous woodcuts, of *The Frithjof Saga*; or, *Lay of Frithjof*, translated from the Swedish by the Rev. W. Lewery Blackley. They will also shortly publish a novel by the author of *Mick Callaghan, M.P.*, entitled *Downdenham*; a tale of a boy's life in Norfolk, *Julian Cloughton*, by Greville J. Chester; and a story for young people by E. Lloyd, *The Langdales of Langdale End*.

THE earliest grammar of the Welsh language, that by Griffith Roberts, is now being reprinted at Paris for M. Gaidoz, as a supplement to the *Revue Celtique*. Some correspondence has recently appeared in *Byegones* on this curious relic. Only one perfect copy is known, that in the possession of Sir Watkin W. Wynn, but there is one nearly complete in the British Museum. The place where the grammar was printed has been a matter of considerable discussion, owing to a strange theory started by the late Sir A. Panizzi. Griffith Roberts was resident at Milan, where he was the confessor of St. Charles Borromeo. The grammar appeared without any imprint, and merely the date, "1567, Primo Martij." There is, however, the express testimony of his contemporary, Dr. J. D. Rhys, that it was printed at *Mediolanum*, the Latinised form of the name of the city where Roberts is known to have been resident. The book has, moreover, all the aspect of Continental typography. Panizzi, however, insisted that it had been printed in Wales at the *Mediolanum* named in the Antonine Itineraries, a locality not precisely settled by modern antiquaries. The letters of Sir A. Panizzi and the Right Hon. C. W. Wynn are given in full in *Byegones*, and show the odd spectacle of an Italian bibliographer contending that the Griffith Roberts grammar was printed in Wales, against the universal opinion of the Cambro-Britons that it was the product of an Italian press. The question was, however, set at rest by the late Mr. Thomas Watts, who has decisively confirmed the belief that Italy gave birth to the first systematic treatise on the language of the bards and Druids.

MESSRS. HURST AND BLACKETT will shortly publish a new novel called *Little Miss Primrose*, by the author of *St. Olave's*, and *Through the Storm*, by Charles Quentin.

MESSRS. W. SWAN SONNENSCHN and ALLEN have in preparation a series of manuals to be entitled *Industrial Geography Primers*, intended for the use of schools, the titles of which give an idea of the purpose for which they are to be brought out. It has often been felt by teachers that a great deal more might be made of this branch of geographical knowledge than has so far been done, as the questions which it concerns and the interests it touches upon are of the deepest importance to all, and it is thought that an elementary survey of the subject is well adapted to the school course. Mr. G. Phillips Bevan, F.G.S., is to be the editor of the series, and the first little volume, *Great Britain and Ireland*, will appear in a few weeks. The whole series will contain about fifteen volumes, among which will be the British Isles, France, Prussia, Austria, Hungary, Spain, Portugal, Italy and Sicily, Russia, Norway and Sweden, Denmark, Belgium, Holland, America (in three volumes), the British Colonies, &c.

MR. STANFORD will shortly send to press the MS. of a new gazetteer, on which various geographical specialists have been engaged. The editor is Mr. John S. Keltie, who has contributed much, anonymously and directly, to the scientific literature of the day. He is assisted by Mr. A. H. Keane.

THE editor of *Good Words*, Dr. Donald Macleod, is likely soon to remove from Glasgow to Edinburgh, where he will accept a ministerial "charge."

MESSRS. KERBY AND ENDEAN will shortly issue, as a class book for students in French, books i. and ii. of *La Fontaine's Fables* and part i. of Victor Hugo's *Orientales*, translated by Mr. J. N. Fazakerley. They are also preparing *William Pigg, Esq., M.P.*, and his *Adventures in Ham(p)shire*, in a series of artistic sketches by the Hon. Charlotte Ellis, with humorous

letterpress by the Rev. H. A. Martin; a new cookery book by "Short," author of *Dinners at Home*, entitled *Breakfasts and Luncheons at Home*; and *The Stepping Stones*, an allegory, by the author of *Are any of our Protestant Churches to be done away with?*

MR. G. C. BOASE has printed, for private circulation, twenty-five copies of the rules and regulations of the cordwainers or shoemakers belonging to the fraternity of the Holy Trinity in St. Michael's Church at Helston. Every brother and sister was ordered to hear dirges in the church for the souls of the brethren on the Saturday after Trinity; on the following day they were enjoined to hear mass on Trinity altar, to dine together "in worship of the Trinity," and to pay the annual rents. There are stringent rules for the settlement of any differences which might arise between "brethren or sisters," and for the government of the apprentices, who were to be supplied with "sufficient shoes, four pair by the year." One of the regulations might be observed by traders with advantage at the present time. It is ordained that "no man buy no false stuff for covet of bargain, for dread of deceit of the country and displeasing of God." The date of the document is supposed to be not later than the middle of the fifteenth century. It will be observed that women as well as men were members of the guild.

HERR CONSTANTINE JIRECEK, the Cheek scholar, till lately Privat-docent in the University of Prague, has accepted the post of Minister of Education in the new Bulgarian State. On his way thither, he stopped a short time at Ragusa to continue his researches in the archives of the ex-Republic, out of which he has recently published some interesting data illustrating the intercourse of Ragusa with the Wallachian or Rouman populations of Western Illyria in the Middle Ages and the commercial and mining industry of the Free City which planted Ragusan colonies throughout Bosnia and Serbia. Herr Jirecek, who has now left for Tirnovo, stands already—though only twenty-six years of age—in the foremost rank of contemporary Slavonic historians, and his *Geschichte der Bulgaren* has secured for him a European reputation. All those who take an interest in Eastern Europe and the Southern Slavs, or who realise the intimate connexion that once subsisted between the Illyrian lands and Western Europe, will be glad to learn that one so eminently fitted for the task has already conceived the design of executing a general history of the Slavonic peoples of the Balkan Peninsula. The new Bulgarian Minister will certainly seize this favourable opportunity of dragging what ancient Bulgarian records have escaped the destroying zeal of the former Phanariot hierarchy from their obscure lurking places in the monasteries of the Balkan.

MESSRS. SMITH, ELDER AND Co. will, in the course of a few days, issue a second edition of *Problemata Mundi*, being ninety-one homiletic sketches on the Book of Job, by David Thomas, D.D., with an Introduction by Dr. Samuel Davidson.

THE committee of the Sunday-School Union purpose bringing out their present serial, *Kind Words*, as a penny weekly for boys and girls under the title of *Young England*. The first number will be ready before Christmas.

PROF. HUXLEY will open the series of Monday afternoon lectures at the London Institution, Finsbury Circus, on December 1, taking for his subject "Snakes." Mr. Crookes will begin the Thursday evening lectures on December 4 with an "Experimental Demonstration of Recent Researches in Radiant Matter." The other lecturers will be Lord Reay ("Social Democracy in Germany"), Sir John Lubbock ("Fruits and

Seeds"), Sir Travers Twiss, Captain Abney ("Solar Radiation"), Profs. Armstrong ("Chlorine"), Bentley ("Epiphytes and Parasites"), Boyd Dawkins ("The Man of the Caverns"), Monk ("Some Predecessors of Bach and Handel"), Morley ("Future of the English Stage"), Odling ("A Recent Application of Organic Chemistry"), Sayce ("History of Writing"), Monier Williams ("Indian Religious Life"), the Rev. H. B. Haweis ("Origin and Influence of Music"), the Rev. J. G. Wood ("Hibernation, Aestivation, and Migration"), Dr. B. W. Richardson ("Health and Dress"), Messrs. W. E. Ayrton ("The 100,000th of a Second"), W. A. Barrett ("Christmas and Other Festival Carols"), G. Phillips Bevan ("Waves and Currents of Industrial Progress"), J. E. H. Gordon ("The Leyden Jar"), Frederic Harrison ("A Course of Reading in History"), H. N. Moseley ("Hydroid Corals"), F. J. Palmer, R.N. ("Life-saving Apparatus"), Ernst Paue ("English Composers for the Pianoforte"), Walter Severn ("Sketching from Nature"), H. H. Statham ("Elements of Architectural Design"), E. B. Tylor ("History of Inventions"), E. J. Watherston ("Place of Jewellery in Art"), Frederick Wedmore ("Living English Painters"), and H. B. Wheatley ("Two Centuries of Shaksperian Acting").

THE October *Statement of the Palestine Exploration Fund* contains notes on the Topography of the Sea of Galilee and other short notes, by Lieut. Conder, and two freshly written papers on the site of the Tomb of David, and on Nehemiah's Wall and David's Tomb, by Mr. Birch; also papers from the *Zeitschrift* of the German sister-society, by Schick on his journey into Moab and on new discoveries in Jerusalem, by Goldziher on Mohammedan traditions respecting Joshua's sepulchre, and by Sepp on the stone Hat-toim on the Ecce-Homo arch.

MR. EDWARD F. SANDEMAN will shortly publish, through Messrs. Griffith and Farran, an account of his travels in South Africa, under the title of *Ten Months in an Ox-Wagon: Reminiscences of Boer Life*. A special feature of the book will be the description of the home-life of the Boers and their chief characteristics, and it will contain half-a-dozen chapters of shooting experiences in the country to the far east of the Transvaal, with accounts of the various big game of that region. A visit to the gold fields is also described, and some account will be given of the life of the miners. The volume will contain a map of the country.

PROF. KARL BARTSCH has been occupied for some years in collecting the folk-lore of Mecklenburg and studying the manners and customs of its people. He has now collected his material into book form, of which the first volume, dealing with the *Märchen*, superstitions, &c., is ready, and the second, dealing with the customs, will be issued by the end of the year.

AFTER a series of efforts extending over more than half-a-century, a Lycée has been erected at Bayonne, on a noble site close to the ruins of the historic Château of Marracq. The opening ceremony took place on October 8. The buildings have all the best modern appliances, and the masters have been chosen with especial care from the most promising graduates of the University and of the Ecole Normale. A great need to the cause of education in the frontier provinces of Western France and Spain is thus supplied.

WE understand that Messrs. Cassell, Petter, Galpin and Co. will have *The Life of Mr. Gladstone*, by Mr. Barnett Smith, ready for delivery the first week in November.

"A LETTER from Royalty; or, the Wrongs of the Rajah Rung Jung Jellybag," is the title chosen by Mr. George Augustus Sala for his

contribution to *Bow Bells Annual*. The story will be illustrated by John Proctor, and will be published early next week.

DR. OTTO LEHMANN, of Hanover, who has just published an excellent paper "On the Omission of the Relative Pronoun in English, with Special Reference to the Language of Shakspeare," is about to translate into German Mr. Furnivall's "Introduction to the Leopold Shakspeare," on Shakspeare's life, and the order of, and links between, his plays.

MR. W. J. ROLFE, of Cambridgeport, Massachusetts, has just added *Twelfth Night* to his "School and College Series of Shakspeare's Plays." In his Preface he effectually defends himself, on the one hand, from Mr. Aldis Wright's sneer at "sign-post criticism," and, on the other, from Mr. Hudson's charge of giving too many verbal and critical notes. It is the specialty of Mr. Rolfe's editions to combine the aesthetic, textual, and verbal criticism of the plays. The notes are posted up to the latest date, having the account of the "new map" and Mr. Daniel's time-analysis of the play from the New Shakspeare Society's *Transactions*. The "Critical Comments" are from Hazlitt, Mrs. Jameson, C. Knight, Verplanck, and Furnivall.

THE firm of Henninger (Heilbronn) have republished an amusing brochure of the seventeenth century, *OPZii Jocosarii Dissertatio juridica de eo quod justum est circa Spiritus familiares foeminarum, hoc est, pulices. Marburg, 1683*. It is one of those elaborate jokes in which lawyers have always taken delight, and its humour consists in an application of the principles of civil and canon law to the rights of the particular class of vermin which the title denotes. It discusses solemnly the limits of hunting and the power of punishment, and applies much learning to solve such questions as "Omnes vestes meas tibi legavi, an et pulices in iis legasse videor?" The book was the work of Otto Philip Zaunschliffer (hence its title, *OPZii*); and the editor, Dr. Sabellicus, gives in his preface an interesting account of its bibliography, the strangest fact about it being that in 1823 an attempt was made to father this treatise on Goethe, and represent it as a *jeu d'esprit* written for the amusement of Frederika!

MR. J. G. HERR, of Philadelphia, has put forth some scattered *Notes on the Text of Shakspeare* (W. C. Wilson and Co.), containing emendations which are not worse than the ordinary run of such things. Take three samples:—In *Julius Caesar*, I, ii, for Cassius's "Were I a common laughter," Mr. Herr would read *lover* (as has been suggested before); for Hamlet's *dram of eale*, &c., "The dram of base Doth all the noble substance oft weigh down"; for Imogen's "jay of Italy whose mother was her painting," Mr. Herr reads *colour*.

MESSRS. TRÜBNER and Co. are preparing for publication a second edition of Mr. Edwin Arnold's *Light of Asia*, which will immediately appear.

THE new serial story about to appear in *Social Notes*, under the title of "Barberina: a True Story," is, we believe, a translation from the Italian *Una fra Tante*. The authoress, although she in this instance writes under the pseudonym of "Emma," is a lady well known in Italian circles of distinction, and is the cousin of a late Home Minister.

NOTES OF TRAVEL.

HOPES have for some time been entertained that Prof. Nordenskiöld would arrive in England in time to give an account of his late expedition at the opening meeting of the Royal Geographical Society on November 10, after the usual address

on the progress of geography and the prospects of the session by the president, the Earl of Northbrook. News has, however, been received that he does not expect to reach Europe till the end of March.

THE Intelligence Department of the War Office have issued, as an appendix to Major F. O. H. Clarke's work on the statistics and geography of Turkistan, a detailed account of Col. Maief's routes in 1878, which has been specially translated from the Russian by Capt. Marshall. In this are included some interesting notes on the topography and productions of some of the Begships of Eastern Turkistan.

THE Centralverein für Handelsgeographie und Förderung Deutscher Interessen im Auslande, which was established in Berlin early in the present year, has just commenced publishing a paper, entitled *Export*, devoted to the interests of commercial geography.

THE new number of the American Geographical Society's *Bulletin* opens with a paper by Mr. James Douglas descriptive of a journey along the west coast of South America from Panama to Valparaiso, which, though it contains nothing new from a geographical point of view, is interesting and pleasantly written. Mr. Frank Vincent follows with an account of the wonderful ruins of Cambodia, a subject which in this country has been treated of by more than one writer. Mr. B. G. Jenkins, F.R.A.S., contributes some notes on terrestrial magnetism; and the number concludes with a full report of the Arctic meeting held at Chiockering Hall as far back as January 31 of last year for the reception of the Earl of Dufferin, when Capt. H. W. Howgate unfolded his plans for the exploration of the Arctic regions.

THE attention of the International Congress of Commercial Geography, which met at Brussels at the end of last month, was chiefly directed to the work of the International African Association and the proposed inter-oceanic canal. The latter subject was fully discussed in the first section, under the presidency of Dr. Nachtigal, and a resolution, which was afterwards adopted by the Congress, was passed, calling upon all geographical societies and commercial and industrial associations to do their utmost to bring about the speedy accomplishment of the project.

MR. A. J. HARVEY is urging the necessity of establishing provincial geographical museums, with a view to the instruction of the people at large, a result which he thinks would not be obtained from provincial geographical societies. He especially advocates the desirability of having such institutions at seaport towns, where popular lectures should be delivered every week for the dissemination of geographical knowledge.

THE current number of the *Bulletin du Canal Interocéanique*, the establishment of which was recently alluded to in the ACADEMY, contains sketch-maps, on the same scale, of the routes that would be followed by a ship-canal through Nicaragua and across the Panama Isthmus. They are accompanied by sections of the country that would be traversed in each case, showing very clearly the physical difficulties which have to be overcome.

WE hear that the Lisbon Geographical Society have resolved to request the Portuguese Government to permit the publication of the accounts of the explorations and journeys of Portuguese travellers which are now lying in the archives of the Marine Department, and doubtless contain geographical matter of the highest interest.

IN February last Mr. J. H. Gubbins, Her Majesty's Vice-Consul at Yedo, paid a visit to Naga, the capital of the Loochoo Islands, and availed himself of the opportunity of acquiring

information respecting the islanders and their country. Since his return to Japan, he has, we hear, drawn up a voluminous Report on the religion, laws, language, productions, &c., of the islands. As there appears to be some danger of China and Japan coming to blows on the subject of the suzerainty of the group, such a Report from a qualified hand will be most interesting, and it may be hoped that Mr. Gubbins' notes will be made public without unnecessary delay.

THE Japanese Government, ever anxious to keep abreast of the time, has charged Dr. E. Naumann, a son, we believe, of the famous German mineralogist, with making a systematic geological survey of the empire. £12,000 annually has been granted for that purpose for twelve years. A "Geographical Society," recently founded at Tokio, proposes to devote its energies more especially to the elucidation of the geography of Japan. Most, if not all, of its members are Japanese, among them being several high dignitaries of State.

THE forthcoming number of Petermann's *Mittheilungen* contains an account of an ascent of the Fuji-no-yama by Dr. J. Rein, illustrated with an elaborate map of the environs of Tokio, based on Japanese sources, translated by Mr. Tadashi Sanda, secretary of the embassy in London; the first part of an extended paper on Dr. A. Regel's travels in Central Asia (1876-79); and the concluding portion of Dr. Emin-Bey's journal of a visit to Unyoro. The last, more especially, will be read with interest, for the author has succeeded in penetrating the mysteries of the private life of the Negroes of Equatorial Africa, and largely supplements the information furnished by Baker, Speke, and Grant.

MAGAZINES AND REVIEWS.

MR. A. LANG'S criticism of Prof. Max Müller's view of Fetishism rightly occupies the first place in the current number of *Mind*. As against the veteran philologist's theory that fetishism is a "corruption of religion," the writer seeks to maintain its primitiveness in religious development, and makes a distinct point in reminding us that the hymns of the Rig-Veda, to which Prof. Max Müller so constantly appeals, are not at all really early documents or adapted to throw light upon primitive, untutored religious sentiment. It may be doubted whether Mr. Lang is equally successful in his attempt to show that religion arises not so much from the sense of the Infinite as from the idea of power—the worshipper being "not contemplative so much as eager to gain something to his advantage;" but he does at least show that Prof. Müller is too fond of introducing modern ideas, or at least modern expressions, into the mind of the primitive worshipper. After Mr. Lang's lively criticism, Mr. G. A. Simcox's "Empirical Theory of Free-will" seems stiff reading; but anyone who will expend in reading the labour which Mr. Simcox has spared himself in writing will find it full of a subtle dialectic. The writer's main point is that, while the idea of freedom is not contained in many of our actions, the consciousness of free-will does manifest itself in many of our resolutions, and this from the fact that we carry with us, as it were, an unexpended store of energy—so that the consciousness of free-will is the "consciousness of that part of the sum total of our energy which we feel just coming into play not yet taken up—as much, if not most, is—by habit, desire, or circumstance." If this account of free-will be "empirical," we may perhaps employ the same term to characterise Mr. Shadworth Hodgson's paper on "Causation." Mr. Hodgson holds, as readers of *The*

Philosophy of Reflection will expect, that the question of causation can be rightly studied only by a philosophy "which is content with simple analysis of phenomena on their subjective side;" and he throughout insists that we "must go back to the perceptual instead of keeping to the conceptual order." More intelligible than Mr. Hodgson's analysis of the efficacy and the rule which form the constituents of causation is Mr. E. Gurney's attempt to show, chiefly against Mr. Mott, that all artistic work contains an element of beauty which lies beyond the reach of formulae and conscious analysis; but the general reader will be more attracted by Prof. Bain's continuation of his notes on Stuart Mill. The present instalment of these notes will be found to throw very considerable light upon Mill's literary labours; and, if it might be wished that Mr. Bain had kept himself a little more in the background than he has done, it may be said, on the other hand, that this personal element attests the more the writer's competence to discharge his task and enables him to provide the more materials for biography. The critical notices include a review of Mr. Herbert Spencer's *Data of Ethics* by Prof. Bain, who seeks to show that utilitarianism is not necessarily in such antagonism to the ethics of evolution as Mr. Spencer supposes.

OBITUARY.

MR. HENRY CHARLES CAREY.

MR. H. C. CAREY, who died at his native town of Philadelphia on October 12, may be regarded as the founder of a national school of political economy in the United States. Born in 1793, he followed his father's trade of a bookseller and publisher until he had reached his forty-third year. He then retired from business with a considerable fortune, and forthwith commenced his well-known writings on political economy. His first and chief work, *Principles of Social Science*, appeared in 1840; and among his latest publications was *The International Copyright Question Considered* (1872). Though scarcely, if ever, read in this country, Carey's works have not only profoundly influenced American opinion, but have been translated into many European languages, being especially popular in Russia. From the point of view of political economy as a science, it may be said that the neglect of English students is deserved; but if we regard Carey only as a publicist, his theories are more worthy of attention. When the English reader has once become reconciled to the violent antipathy to this country which permeates all Carey's writings, he will find a second principle upon which he raises the entire superstructure of his economical system. This principle Carey himself embodies in the word "decentralisation," by which he meant to express the process of artificially encouraging many independent centres of production. Protection with him is that process, advocated, not on the ground of immediate cheapness to the consumer, but as tending to make a State "self-sufficient" in the Greek sense of the term. In justice to Carey, it must be stated that he supported protection, not only for the United States as a whole, but also for each separate member of the confederation. Concerning the general tone of his references to England, it is unnecessary now to say anything.

WE regret to see recorded the death of Dr. Arthur Leared, author of some books of travel in Morocco, and of *Lady Lubbock*. Both were occasional contributors to these columns.

THE death is likewise announced of Jacob von Rupp, author of *Nummi Hungariae*, a *Topographical History of Buda-Pesth*, and a *Topographical History of Hungary*; and of Dr.

Adalbert Müller, librarian to the Prince of Thurn and Taxis, and author of a description of the Bavarian Forest, &c.

UNPUBLISHED LETTERS OF MRS. PIOZZI.

ABOUT three years after the death of her first husband, the brewer, Mrs. Thrale, as all the world knows, married Piozzi, an Italian singer and music-master, in whom, according to Macaulay, "nobody but herself could find anything to admire." And he goes so far as to call her affection for the Italian "a degrading passion." Croker, too, agreeing for once with Macaulay, terms the marriage "lamentable," and no doubt it was so regarded at the time by the friends of the wealthy widow. Baretti, who had spent many a day under her hospitable roof at Streatham Park, indulged in brutal jests on the occasion; Johnson insulted her by calling the union ignominious, and saying that she had forfeited her fame; and the "society journals" of 1784 thought the marriage one fitted to excite the mirth of the public.

There was in reality nothing to laugh at and nothing seriously to reprehend. From the standpoint of worldly wisdom this marriage with a music-master appeared foolish enough, but assuredly it was not degrading, and in her reply to Dr. Johnson's animadversions the lady seems to have the best of the argument. "The birth of my second husband," she writes, "is not meaner than that of my first; his sentiments are not meaner, his profession is not meaner, and his superiority in what he professes acknowledged by all mankind. It is want of fortune, then, that is ignominious." This was not the whole of her defence. Thrale, if we may credit the lady's statements elsewhere, had been neither a fond nor a faithful husband, her children did not love her—an admission which points to some serious fault on the mother's part—and Piozzi by every evidence did. He was not a fortune hunter, though no doubt he fully appreciated his change of position; the man's character was, we believe, irreproachable, and he proved an affectionate husband. Indeed, Miss Thrale (afterwards Lady Keith), opposed as she naturally was to the marriage, spoke of Piozzi latterly as a very worthy sort of man. The whole story may be read in Mr. Hayward's admirable account of Mrs. Piozzi's life and writings prefixed to her literary remains; and there, too, which concerns us more at the present moment, may be read how she adopted one of her husband's nephews from Lombardy, and was resolved to give him a sound education. Mrs. Piozzi's maiden name was Salusbury, and she writes that "as he was by a lucky chance baptized in compliment to me John Salusbury, five years ago, when happier days smiled on his family, he will be known in England by no other, and it will be forgotten he is a foreigner."

Nineteen letters relating to this boy, and written in the clear handwriting of which she was so proud, have been placed in my hands by the owner, who has kindly allowed me to make what use of them I think fit. Of these letters, seventeen are addressed to young Salusbury's master, the Rev. Reynold Davies, who kept a school at Streatham, or, as the writer calls it oddly enough, a university, and two to the lad himself. The dates commence with January 1795 and end with September 1804, and the greater number of the letters are dated from Brynbell, Mrs. Piozzi's estate in Denbighshire. In this retirement she craves for news of how the world goes, how people like "the new arrived Princesses of Wales and of Orange," and what is doing at the play-houses. "We know nothing," she writes, "and depend wholly on charitable contributions for supply of every-day chat. You used to be a good forager for intelligence. Pray consider us as inhabitants of a town

besieged by frozen stupidity;" and she gives as her share of news, what would be pleasing intelligence in our day, that mutton was selling for 3½d. a pound and fine turkeys and geese at 2s. 6d. a-piece, adding, "and our old inhabitants complain how dear that is." In the next letter she notes how the Italian idiom "sticks with Salisbury, even though the accent is gone. "He would say, 'He bid me Mr. Davies to be a good boy,' instead of Mr. Davies bid me be a good boy." She observes that to make him a good scholar, or, "as he himself says, 'a great man,' no sacrifice on her part shall ever be grudged. To have sent her poor little exiled nephew to a boarding school when but five years old seems scarcely kind, but she observes that his early acquaintance with the bustle of life had made him hardy and helpful, and that he was not backward in his acquirements. "On a map of the whole world he can name the four continents, pointing them out; he can count twenty in English, repeat the Lord's Prayer, and cry God save King George! with the loudest of his companions at the university."

When the child had been at school three or four years, the request is made that he should be taught "to manage the sword," which "is always the mark of a gentleman." It may be observed here that her ambition, which seems to have been centred on the boy, was probably not disappointed. He proved, as she hoped, "an active member of the state he had been so early called to"—became sheriff of his county, and received the honour of knighthood.

Writing on April 5, 1799, she wishes Mr. Davies "a merry Christmas, for except at that season such weather as we now have did I never see. One cannot stir out, so nursing a gouty husband and turning French epigrams afford small proof either of wit or virtue." The epigram she turned on this occasion runs as follows:—

"Iris! Alas, my pretty dear!
What metamorphosis is here!
From plump to lean so quickly grown,
The lilies, too, and roses flown!
Call for your glass—and haste t'obey
This warning sent from Heaven—to say
That Ceres takes her ripening tint
Just as the husbandman is sent;
Then wait but three months more at farthest,
You're just turned yellow for the harvest."

Mrs. Piozzi expresses her admiration for public school life when she remarks, "An Eton boy is fit for the hustings of a contested election; a home boy feels all his nerves distracted," but there is a dark side to the picture as it presented itself to the writer in the month of May 1800. "The accounts of London dissipation," she writes, "are dreadful, and what they tell me of boys gaming for guineas at Eton school would fright many a wise woman from sending her child to such a place." If London and Eton suffered from an excess of dissipation in those days it was not owing to the prosperity of the country. In Wales the poverty of the people approached starvation. The cottagers are represented as tearing the thatch from their roofs to feed the cattle. "No workman has a chance to keep himself by his labour, and the small farmers are worse off, their cows starved, their horses unable to draw, and themselves without a penny to purchase corn for sowing." The previous summer of 1799 appears to have been as remarkable for drought as the present season for wet. "Nothing has been done," she writes on the 9th of November in that year, "except complaining of the weather, which has been really unexampled. Our poor neighbours 'have scarcely got in their harvest yet;' and, still hungering for news and society, she complains, "Our little stream of talk runs very low here, like our rivers," and Mr. Davies is implored when he visits them to bring "a great packet of political

and literary anecdotes for chat." "We hear so seldom from Streatham," and "pray, pray, some literary news," seem to show that the retirement of her Welsh home, although "the Snowdonia looks very majestic from Brynbellla," did not always satisfy the once fashionable town lady and wit. Dr. Johnson's name occurs but once in these letters. Some rent due from Streatham was not forthcoming, and Mrs. Piozzi quotes a pertinent saying of the doctor's, evidently wishing that Mr. Davies should act upon it:—"If the fellow is refractory, sir, send a rough attorney to him, and all will be well."

One passage in the MS. letters occurs also in the printed correspondence, and the repetition is not surprising. The saying of Selden that marriage is the act of a man's life which least concerns his acquaintance, and yet is the very act of his life which they most busy themselves about, was likely to be remembered by Mrs. Piozzi, whose own marriage had been treated by the town as an offence against society.

There is little of significance in the letters addressed by Mrs. Piozzi to the Rev. Reynold Davies, but the writer was a conspicuous figure in her own day, and as long as Englishmen read their Boswell her memory will be green. I hope, therefore, that the passages selected, slight though they be in substance, are of sufficient value to merit a place in the columns of the ACADEMY.

JOHN DENNIS.

SELECTED BOOKS.

General Literature.

- BAUDICOUR, L. de. La France au Liban. Paris: Challamel aîné. 3 fr. 50 c.
FROMHNER, W. La Verrerie antique: Description de la Collection Charvet. Paris: Rouveyre. 30 fr.
GAFFAREL, P. Les Colonies françaises. Paris: Germer Baillière. 5 fr.
GRUEN, K. Kulturgeschichte d. 17. Jahrhunderts. 1. Bd. Leipzig: Barth. 8 M.
HOLTZENDORFF, F. v. Wesen u. Werth der öffentlichen Meinung. München: Rieger. 3 M.
JACOB, P. L. Les Amateurs de vieux Livres. Paris: Rouveyre. 3 fr.
LENTHERIC, Ch. La Provence maritime, ancienne et moderne. Paris: Plon. 5 fr.
MAKART, H. Festsitz der Stadt Wien 27. April 1879. 1. Lfg. Wien: Perles. 5 M.
PALUSTRE, L. La Renaissance en France. Livr. 2. Ile de France (Oise). Paris: Quantin. 25 fr.
PRO, JEAN. Contes populaires grecs, publiés après les Manuscrits du Dr. J. G. de Hahn, et annotés. Copenhagen: Høst.
SCHWARTZ, F. L. W. Die poetischen Naturanschauungen der Griechen, Römer u. Deutschen in ihrer Beziehung zur Mythologie. 2. Bd. Wolken u. Wind, Blitz u. Donner. Berlin: Besser. 6 M.
VIOLETT-LE-DUC, E. E. De la Décoration appliquée aux Edifices. Paris: Bailly. 8 fr.

Theology.

- FERRIERE, E. Les Apôtres: Essai d'Histoire religieuse d'après la Méthode des Sciences naturelles. Paris: Germer Baillière. 4 fr. 50 c.
PUENYER, G. Ch. B. Geschichte der christlichen Religionsphilosophie seit der Reformation. 1. Bd. Bis auf Kant. Braunschweig: Schwetschke. 10 M.

History.

- GRONENDAEL, P. de. Cronique contenant l'Estat ancien et moderne du Pays et Conté de Namur. Publiée par le Comte de Limminghe. Bruxelles: Olivier. 50 fr.
GESCHICHTE der Ostseeprovinzen Liv-, Est- u. Kurland von der ältesten Zeiten bis auf unser Jahr. 1. Thl. Mitau: Sieslack. 7 M. 50 Pf.
GRIELIN, M. Beiträge zur Geschichte der Schlacht bei Wimpfen. Karlsruhe: Braun. 3 M.
GUTHRIE, C. Mémoires pour servir à l'Histoire de la Ville de Dieppe. Paris: Maisonneuve. 25 fr.
ROGGE, W. Oesterreich seit der Katastrophe Hohenwart-Breust. Leipzig: Brockhaus. 16 M.
TAEUFELFELD, V. Die Tage v. Ligny u. Belle-Alliance. Hannover: Helwing. 21 M.

Physical Science and Philosophy.

- FOERSTER, A. Ueb. die Polymorphie der Gattung Rubus. Aachen: Barth. 1 M. 20 Pf.
HASENCLEVER, R. Ueb. die Beschädigung der Vegetation durch saure Gase. Berlin: Springer. 2 M. 80 Pf.
JAHREBUCH der Erfindungen. Hrg. v. H. Gretschel u. G. Wunder. 15. Jahrg. Leipzig: Quandt. 6 M.
LANGER, K. Ueb. Apperception. Eine psychologisch-pädagog. Monographie. Plauen: Neupert. 1 M. 50 Pf.
LÉGAARD, A. Flore de Bretagne. Paris: Savy.

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- BENLOW, L. Analyse de la Langue albanaise. Paris: Maisonneuve. 6 fr.

- LUCHAIRE, A. Etude sur les Idiomes pyrénéens de la Région française. Paris: Maisonneuve.
MONIL, Jules. Vingt-sept Ans de l'Histoire des Etudes orientales, 1840-1867. Publié par sa Veuve. T. 1. Paris: Reinwald. 7 fr. 50 c.
MUELLER, H. D. Der Indogermanische Sprachbau in seiner Entwicklung. Göttingen: Vandenhoeck. 9 M.
PAULI, C. Etruskische Studien. 1. Hft. Göttingen: Vandenhoeck. 2 M. 40 Pf.
RAVANAVANA od. Setubandha. Prakrit u. deutsch hrg. v. S. Goldschmidt. 1. Lfg. Strassburg: Trübner. 35 M.
ROQUEFERRIER, A. Vestiges d'un Article archaïque roman, al, au, el, et, conservés dans les Dialectes du Midi de la France. Paris: Maisonneuve. 2 fr. 50 c.
TURNER, D. M. A Manual of the Chaldean Language, containing a Grammar, a Chrestomathy, and a Vocabulary. Williams & Norgate.

CORRESPONDENCE.

WHITSUNTIDE, WITSUNTIDE, WHITSUNDAY, WITSUNDAY.

London: Oct. 20, 1879.

While I was occupied some time ago in reading Wycliffe's old Biblical translation, I met with the word "Witsuntide" without the *h*, in verse 8, chapter xvi., of the First Epistle to the Corinthians. *Pentecoste*, in other Biblical passages, is rendered by *Pentecost*, and no other translation, except the Geneva of 1557, presents "Witsontide" or "Witsuntide" so spelt. The fact of this orthography being very old suggests to me the idea that *white* possibly has nothing to do with "Witsuntide," and that the intrusion of the *h*, not only in English, but also in the Anglo-Saxon "Hyttan Sunnan dæg," and in the Icelandic "Hvitasunnudagr" took place under this double influence:—(1) The notion, which still prevails, that this festival was so called from the admission of the catechumens to the sacrament of baptism, these appearing at church in white garments between Easter and Pentecost; (2) The ecclesiastical denomination "Dominica in albis" given to the first Sunday after Easter in the Latin Church.

Now, as the form "Witsuntide" cannot very well agree with such an etymology on account of the absence of the *h*, I ask whether *wit*, in the primary meaning of "mind, intellect, understanding," and corresponding to the Anglo-Saxon *witt*, and not *hwit*, "white," is not a word more in accordance with the meaning of "wisdom Sunday," of which "Witsunday" might be an equivalent. I do not deny that *white*, too, is a word conveying the idea of "wisdom, illumination," but it seems to me that *wit* is more directly related with such an idea. It is also to be remembered that the white garments of the catechumens were used from Easter until the first Sunday after this festival, and not on the Sunday of Pentecost.

I think it, after all, very possible that "Whitesunday," properly speaking, was originally the name of "Dominica in albis," and "Witsunday" that of Pentecost.

With regard to the opinion of those who derive "Whitsunday" from the German "Pfingsten" through "Whingsten," I do not consider it worthy of being discussed, since it is contrary to all the English laws of permutation.

L. L. BONAPARTE.

MR. MORICE'S "PINDAR."

Rugby: Oct. 20, 1879.

In your notice last week of my *Pindar for English Readers* (Blackwood) there are two points on which I should like to say a word.

1. It would appear from the review that I consider the Biography of Pindar by Suidas to be the "last and best" of the extant four. This does not at all represent my view. Far from describing it as last and best, I have expressly stated that it is "probably the earliest of all, but extremely meagre and unsatisfactory." If the tradition which these biographies embody rests on any solid ground of fact, there can be little doubt (I should imagine) that the Life by Eustathius is worth all the others put together. I describe it in my book as "probably best,"

and I might have spoken more strongly had I cared to argue the question.

2. I am described as "fencing about my commendations of Pindar with so many exceptions as to leave an impression much below the real greatness of the poet." I should be truly sorry to leave such an impression as this on the generality of my readers. If I have been unfortunate enough to do so, may I plead, in my excuse, that I have tried to answer a mass of—as I think—very unfairly disparaging criticisms of Pindar by modern writers, and that, in so doing, I have felt obliged to state fairly the case of my opponents as a preliminary to attempting a refutation of it? When an author is very generally taxed by critics of note with obscurity, prolixity, pomposity, and want of method, the writer who desires to repel these charges is compelled to examine *seriatim* the grounds on which they have been made. And it seemed to me that I should render better service to the fame of the great poet by a careful and considerate attempt in this direction than by mere unqualified panegyric of those qualities in his poetry which all critics have agreed to admire. When the current of prejudice runs as strongly against Shakspeare as in many quarters it has run against Pindar, it will no doubt (as your critic says) be "no difficult task," but neither will it be a superfluous one, "to prove that Shakspeare was, after all, a poet of the highest order."

F. D. MORICE.

MR. LOFTIE'S "RIDE IN EGYPT."

Westbury-on-Trym, Gloucestershire: Oct. 18, 1879.

Mr. Loftie writes to me that he has examined the Pyramid of Maydoom with a view to discovering the hieroglyphs named by me in my book *A Thousand Miles up the Nile*, and again referred to in my review of his *Ride in Egypt* (ACADEMY, October 11), and that he has failed to discover any inscriptions whatever. He therefore requests me to give my authorities, and to embody that information in a letter to the ACADEMY; which I have much pleasure in doing. I have not been close to the pyramid myself, and consequently have not seen the hieroglyphs with my own eyes; but I have not the slightest doubt that they exist. Ampère saw them and copied them in 1845; and they were yet visible so lately as 1872 or 1873, when Mr. Andrew McCallum visited the pyramid and made a careful examination of the inscription. He described it to me as very curious, the hieroglyphs being incised and filled with red stucco. If they are not now to be found, it is probably because the *débris* has accumulated some feet higher round the base of the pyramid. Ampère says in his *Voyage en Egypte et en Nubie*, under date January 2, 1845—"J'ai vu la Pyramide de Maydoom, étudié sa structure, relevé ses rares hiéroglyphes." Again, in his Report to the Minister of Public Instruction (March 23, 1845), he describes the inscription as situated "au dedans du revêtement de la face nord" (by this I presume he means on the flat of the first stage, or platform, then above the mound), states that the hieroglyphs are red, and translates them as "King of Lower Egypt." It is very unlikely that this title should stand alone without an accompanying cartouche; and it is much to be wished that due search should be made under the *débris* till the hieroglyphs are again uncovered. If, as there is every reason to believe, the Pyramid of Maydoom is the tomb of Senoferu, the above title, showing that he was King of the Lower Country only, is of great historical value.

AMELIA B. EDWARDS.

MR. MORLEY ON BURKE.

23 Old Square, Lincoln's Inn: Oct. 20, 1879.

Two errors have crept into my letter in the

ACADEMY of October 18. P. 286, col. 2, line 46, for *last* read *first*. Same page, col. 3, line 48, *delete* the statement that Mr. Morley incorrectly says that the pension of £1,200 was charged on the 4½ per cent. Fund. Mr. Morley states, quite correctly, that it was charged on the Civil List.

E. J. PAYNE.

HARINGTON ON MATRIMONY.

5 Worcester Terrace, Clifton: Oct. 15, 1879.

There is a remarkable work on matrimony, printed at the instance of Polydore Vergil, Archdeacon of Wells, by a canonist named William Harington, ostensibly for the purpose of giving information on its nature, its duties, and impediments. The colophon bears date July 24, 1528. It was simultaneously issued from three London presses. The copy from which the following extract is made is that of John Skot.

After speaking of the impediments of consanguinity and affinity, he says if

"the one of them die, and after that a dispensation is purchased that the other may be married to one of the blood of him or her which is dead notwithstanding the impediments, if affinity alone and no word spoken of the other impediment, they may not by that dispensation marry, and therefore let such as labour for a dispensation in affinity caused by fleshly knowledge in marriage make also mention of the impediment of public justice, or else the dispensation will not serve. This impediment may be also concurrent with both the impediments of consanguinity and affinity, as when by dispensation one marrieth his kinswoman."

Now it does not seem at all likely that this information would be of any use to the inhabitants of the diocese of Bath and Wells. And it very exactly represents the case of the celebrated dispensation granted by Julius II. for the marriage of Henry VIII. with his brother Arthur's widow, which dispenses with the impediment from affinity but says nothing of that of public justice. It corresponds exactly with the time when the King was drawing up his own book to justify his separation from Catharine, and probably the author was set on to write the treatise simply for the sake of providing reasons why the marriage was not valid.

It is remarkable that the work is so scarce that there is no copy of either of the three editions in the British Museum. Neither do I know of any other copy than that from which I have made the extract here printed, which was put into my hands a few days ago by its present possessor.

It may be that this short notice may elicit some information on the subject.

NICHOLAS POOOCK.

SCIENCE.

Colour-Blindness: its Dangers and its Detection. By B. Joy Jeffries, A.M., M.D. (Boston: Houghton, Osgood & Co.)

THE subject of colour-blindness has within the last two or three years passed from a position of great scientific interest to the physiologist and diagnostic value to the ophthalmologist into one of some public importance. The small share of attention hitherto given to the subject depended mainly on the scantiness of the data, which again resulted from the want of any test of colour-perception combining the requisites of certainty, rapidity, and easiness of application. It is chiefly to the introduction of such a method by Dr. Holmgren, Professor of Physiology in the University of Upsala, that the present interest in the subject among medical men—an interest which is beginning to spread to the lay public—is attributable.

The recent examination, for the most part by Holmgren's method, of from sixty to seventy thousand persons, in various countries of Europe and in the United States has, in general terms, confirmed the statements of earlier writers, based on far smaller data, that a proportion of from two or three to about five per cent. (averaging 4.2 per cent.) of the male population is from birth more or less colour-blind.

All true tests of colour-perception are based on comparison, on the power of distinguishing between different colours without reference to their names, or, what comes to the same thing, on the ability to match colours correctly with each other. This principle was recognised and practised by Seebeck and Wilson, but has been worked out independently by Holmgren, in accordance with the Young-Helmholtz theory of three primary colour-sensations, in such a manner as to render it more efficient and far more rapid. Holmgren's test is, however, equally applicable on Hering's theory of four primary colours—red and green, yellow and blue. For the practical purpose it is intended to serve, it is, by almost universal consent, better than any other. Very briefly stated, Holmgren's method consists in giving to the examinee a small skein of Berlin wool of a particular colour, and asking him to match it as nearly as possible with other skeins from a large series of selected colours and shades placed before him. If his colour-perception be normal, he will of course match the test-skein only with colours which resemble it to the normal eye; if colour-blind, he will match it also with colours which to the normal eye are totally different. Various modifications of Holmgren's method have been adopted by other observers. Dr. Stilling, of Cassel, has introduced a method based on the theory of four colours, and consisting of complementary couples, red and green, blue and yellow, his plan being to print coloured letters or patterns on a ground-work of the complementary colour, so that, to one who was unable to distinguish between red and green, the red letters on a green ground should be indistinguishable. Dr. Stilling deserves great credit for the perseverance with which he has attempted to overcome the practical difficulties of executing his lithographed test-sheets, but it cannot be said that hitherto he has succeeded in persuading others either of the reliability or the convenience of his tests.

Surprise is often expressed at the success with which the colour-blind are able to conceal their defect, and of the possibility of its being unknown even to themselves; a success so complete that no one who did not know the facts would ever suspect that to three or four out of every hundred men around him green and red were more or less indistinguishable from each other. The colour-blind learn to compensate for their defect in a very surprising degree, in the first place, and chiefly, by attending to differences of shade, the varying degrees of darkness and brightness, of coloured objects, while much collateral aid is given by peculiarities of surface, texture, or outline, and by other circumstances. In fact, the colour-blind generally succeed in attaching the right colour-name to ordinary coloured

objects in virtue of associated attributes. A colour-blind engine-driver or steersman may, in more than ninety-nine cases out of a hundred, distinguish correctly between the red and green signal-lights, because one looks to him "brighter" than the other; but give him a red and a green wool of equal brightness, and he will think them alike, or will confuse one of them with some entirely different colour, such as gray, brown, or black. It is, obvious, however, that reliance cannot safely be placed on mere differences of shade in any circumstances where decision must be prompt, or where changes of weather or other unavoidable occurrences are liable to interfere with the brightness of the lights employed. The distance at which the colours of objects of a given size can be recognised under different kinds and degrees of illumination is a subject still under active investigation, especially by Cohn of Breslau,* although a standard has been already laid down by Donders.

That few if any accidents by rail or sea have as yet been proved to depend on colour-blindness shows but little, since the tests employed by railway and marine officials have until quite lately been universally almost worthless. When it is added that by far the commonest defect is inability to distinguish between red and green, which for practical reasons are the only colours generally available for night signalling, the reality of the danger, especially at sea, becomes sufficiently striking. No one who knows the facts can feel comfortable under the charge of a guard, driver, or steersman whose colour-sense has not been properly tested, for it is precisely under the most trying circumstances that the difference of colour between the signals (apart from all other qualities) constitutes their value.

A reasonable alarm about colour-blindness on the part of all who are responsible for the selection of railway officials, seamen, and soldiers is thus certainly to be desired as alone likely to lead to the adoption in our country of efficient tests for eliminating those who are defective, tests already adopted with characteristic promptitude by several Continental Governments. It is, however, very desirable to avoid needless and exaggerated fears, and especially to distinguish carefully between *congenital* and *acquired* colour-blindness. Congenital colour-blindness is entirely independent of any other defects of sight, always affects both eyes, and is quite incurable. Its seat and causes are unknown, but the defect is hereditary, and is very much commoner in males than females. It is stated by Magnus to be commoner in the lower than in the better-educated classes. Sexual selection has been suggested as the possible explanation of its excessive rarity in women. In many diseases of the optic nerve a greater or less degree of colour-blindness comes on. In these cases, however, the defective perception of colour constitutes only one of the symptoms, and is almost invariably associated with such defective perception of form, or blunting of sight, as is of itself a disqualification for work. Hence men with acquired colour-blindness are very seldom so placed that their colour defect is *per se* dangerous to others.

* *British Medical Journal*, October 4, 1879, p. 531.

Dr. Joy Jeffries' work, being] composed very largely of translated extracts from the works of Helmholtz, Holmgren, Donders, and other modern scientific workers at the colour question, and containing the result of his own examination of 18,000 persons in the United States, will be welcome to those who wish to get the leading facts in an easily accessible form. The short chapter on "Colour-Blindness from Disease or Injury" is certainly one of the least satisfactory in this otherwise very useful volume. Those interested in the subject may also be referred to Holmgren, *De la Cécité des Couleurs* (pp. 144; 1878); Hermann Cohn, *Studien ü. angeborene Farbenblindheit* (pp. 288; 1879); Hugo Magnus, Breslau, *Histoire de l'Evolution du Sens des Couleurs* (French translation by Jules Soury; 1878); *Die Farbenblindheit, ihr Wesen und ihre Bedeutung* (1878); and *Bericht in die elfte Versammlung der Ophthalmologischen Gesellschaft* (Heidelberg, 1878); and to an excellent article by Dr. Berry in the current number of the *Edinburgh Medical Journal*.

E. NETTLESHIP.

Etudes sur les Idiomes pyrénéens de la Région française. Par A. Luchaire. (Paris: Maisonneuve.)

THE critic's task is sometimes a very ungrateful one, and it is so especially when he has to do with a class of books of which the present is one—books which are, as it were, pioneers into a new country. In such a case the writer, like the pioneer, is so occupied with overcoming or removing the obstacles through which he has to force his way that the path he actually pursues is seldom the best which subsequent experience shows might have been traced. Those who come after him, without a tithe of his genius and perseverance and toil, find it easy to give a better direction here and there, to level asperities, to fill up hollows, and to keep to the right track where the leader may for a time have altogether lost his way; and this will happen without any fault or just blame attaching to the original pioneer of the route.

So it is with the work before us. Like the celebrated essay of W. von Humboldt, of which, as regards the Basque, it is in some sort the complement, no amount of errors in detail or of failure in the application of the method, no future corrections, however numerous, can wholly rob the author of the merit of having been the first to apply the principles of modern phonetic science to the study of Basque mythology and toponymy. The Gascon dialects, too, have been hitherto strangely neglected by those who have worked the Provençal and Languedocian idioms with care. It is for this reason that M. Luchaire deals so unequally with *les idiomes pyrénéens*. Two-thirds of the work, 192 pages, are devoted to the Basque, 137 pages to the Gascon, and only twenty-nine to the remaining idioms of Languedoc, Rousillon, and Catalonia.

M. Luchaire endeavours to deduce the phonology and the laws of the permutation of letters in Ancient Basque from an analysis of the names of men and deities found in the

inscriptions, almost always Latin, of the Pyrenees. He tries, moreover, to interpret some of these names by applying to them these phonetic laws. But we must not forget that these names are found in *Latin* inscriptions, and at least eighty per cent. of the men who set up these tablets themselves bear Roman names. Now (1) anyone who compares the entirely different kind of knowledge which we have of the Scandinavian deities, obtained through the report and traditions of native Northmen, although these traditions were mostly collected subsequently to the introduction of Christianity, with the vague information which is given us by Roman writers of the Keltic (Druidic) and Teutonic mythology, will not expect to glean a very definite knowledge of Basque mythology from these inscriptions. (2) The original or native orthography of these Latinised names must always remain more than doubtful. It is not always that we can be quite certain what the original language was, and the lection is often anything but clear; and thus even the best methods of interpretation can attain at most the probability, seldom more than the bare possibility, of being right.

The whole endeavour to base the phonetic laws of a language on its proper names, especially when the older forms of these names are known only by their introduction into documents of a foreign language, seems to us to be almost a hopeless one. Even in comparatively modern documents, if written by the half-educated, proper names are seldom correctly spelled. We have before us three Basque MS. *Pastorales*: of from 1770–90, and in two of these we find proper names written thus, in the same handwriting and on the same page:—Guilen, Guillen, Guilhen; Polonica, Pollenissa, Polanisa; Atala, Atalla, Attalla; and the borrowed French word, *notere*, *notaire*, *notaria*, *noterea*; nay, the same man signs both his own name and that of his native place differently on the only two occasions on which we meet them.* Now how can anyone be justified in forming phonetic laws from any one of the separate names given above, and asserting that a Latin *t* or *l* is reduplicated in Basque, or that a Greek *κ* is represented by *ss*? Yet M. Luchaire, in the application of his method to proper names that occur only once, is not unfrequently compelled to do this.

In the chapters which treat of more modern Basque toponymy, M. Luchaire is on firmer ground; only here, we think, he has sometimes failed from a want of classification of those Basque terminations which he treats as *suffixes toponymiques*. The French models which he gives (p. 147) are *La Frén-aie*, *Frén-ois*, *Frén-euse*, *Fresn-é*, *Frayssin-et*, *endroits abondants en frènes*. But there are two classes of his Basque *suffixes toponymiques* which do not at all correspond to this model. First, there are those in which the so-called suffix is really an agglutinated word. We do not in English consider the last syllable of Oxford, Portsmouth, Blackpool, to be suffixes at all in the same sense as those of Whitby, Rumsey, Dulwich, and others. *Baita* in Basque has no more claim to be a suffix than *chez* in French to be an affix. Secondly, those forms which answer

* Even in the present volume we find (p. 314) *Cornidene*, *Cornudene*, in a very short Gascon document.

to cases in inflectional languages, and which mark possession or locality, genitives and locatives, should form a separate class. Then, thirdly, come those which really correspond to the model given. But many of this class, as given by M. Luchaire, we should reject. Sometimes, as in the terminations *aur* and *oun*, a monosyllable is treated as a dissyllable; and others, such as *ea*, *ia*, are simply different forms of orthography, like *notaria*, *noterea*; *bidartea*, *ia*, "the middle way," has no toponymic suffix at all.

Of the Romane dialects we have left ourselves little room to speak. We are surprised that our author does not notice that the reluctance of the Gascon to begin a word with *r* (p. 208) is probably due to the influence of the Basque. The English *w* sound which M. Luchaire notices in *û*, as *cantauo* (*cantabo*), is not nearly so evident to our ears as in *ua*, *uay*, and especially in *ue*, *ûe*, *uey*, as *ueyt* (*octo*), *nueyt* (*noctem*). We cannot pretend to criticise many of the specimens of the dialects given, but that of the Anglet *patois* (p. 268) does not coincide either with the orthography or the pronunciation of the late J. Larreat, one of the best poets and authorities in that dialect.

In conclusion, we fear that the above remarks may make this book appear of less value than it really is. With all its possible mistakes in detail, we can still cordially recommend it to any visitor of South-west France who may wish to learn something of the language of the populations among whom he sojourns. It cannot be used entirely without reserve, but we believe its method to be intrinsically right, and it will serve at least to stimulate thought and to give a right direction to further researches into the subject of which it treats.

WENTWORTH WEBSTER.

SCIENCE NOTES.

MR. CHARLES SMART ROY, M.D., of the Edinburgh University, has been elected to the George Henry Lewes Studentship.

A New Jurassic Mammal.—Prof. Marsh has lately obtained from the Jurassic beds of the Rocky Mountains a small lower jaw which appears to represent a new genus of marsupial mammalia. It is proposed to bestow upon this fossil the name of *Tinodon bellus*. Although the characters of the dentition suggest that the creature may have been an insectivorous marsupial, yet the strikingly elevated coronoid process, coupled with the absence of any perceptible inflection at the angle of the jaw, would seem to throw some doubt upon its marsupial characters. It may, indeed, have belonged to a placental mammal. Should it prove to be the representative of a new family, the distinctive name of *Tinodontidae* is suggested. Prof. Marsh has described and figured this fossil in the *American Journal of Science*.

Instructions for French Meteorological Stations.—Prof. Mascart has published his instructions for the French observers, which do not very materially differ from those in use in other countries. We regret, however, to see that he adheres to the use of the Montsouris thermometer screen, which allows very free scope for radiation, and is moreover set up under the shade of trees. It need not be said that the use of this screen renders thermometric data for France essentially different from those obtained in other countries where precautions are taken to guard against

radiation. Prof. Mascart includes in his instructions directions for meteorological telegraphy.

Mountain Observations.—In an appendix to the *Zeitschrift* of the Deutsch-Oesterreichischen Alpen Vereins, Dr. Hann, than whom no one has devoted more attention to the subject, has published a series of notes on the observations which are most required from elevated stations. He begins by saying that isolated observations taken during an ascent are perfectly worthless for climatological purposes. It is not until the records extend over a long period that they possess any value. The most important part of the paper is taken up with instructions for barometrical hypsometry, and with the theory of the *Föhn* and of local hill-and-valley winds noticed in many Alpine districts. If our own Alpine Club would publish a translation of these instructions great good would result.

DR. JUNKER has presented to the St. Petersburg Academy of Science a number of objects collected by him during his three years' journey in Africa. This donation is one of the most important ever received by the Academy, and is of special value to the recently established departments of anthropology and ethnography. The museum possesses good collections from Asia, America, and Australia, but has hitherto been very defective in its African section. This important blank has now been filled up by Dr. Junker's timely gift.

Two important contributions to Russian science are announced. M. Keppen is preparing a *Guide to the Native Fauna of Russia*, and M. Hevert a *Guide to the Geography of Russia*. Part of the latter work has already been communicated by the author to the Geographical Society. He has utilised in its composition the archives and libraries of the Geographical Society, the Academy of Science, and Head Quarters Staff. Beside these, he intends also to pass under review the archives of the Ministry of Marine, the Hydrographic Department, the Ministries of Finance, Foreign Affairs, Imperial Domains, &c., having obtained free access to these sources.

Olland's Telemeteorograph.—About four years ago, at the suggestion of Prof. Buys Ballot, the Dutch Academy sanctioned a grant for the construction of a meteorograph which should convey, by means of a single wire, a record of pressure and wind from the top of the cathedral towers at Utrecht to the Meteorological Observatory. Olland, of Utrecht, has solved the problem, and his apparatus at the point of observation on the tower only requires winding up twice a year. M. Snellen, who is now Director of the Meteorological Institute, has published a description of the apparatus in the *Archives Néerlandaises*, volume xiv. The barometer is a balance barometer, like that in King's barograph, and has, therefore, no temperature correction. The apparatus is far cheaper than any others that have been proposed, such as those of Theorell and van Rysselberghe.

PROF. ARCHIBALD GEIKIE, the eminent Scotch geologist, is now on a visit to the United States of America. He arrived at New York City on August 12, and started immediately on a geological tour to the Western territories. He visited the Yellowstone National Park, spent about a week in the Uinta Mountains of Utah, a few days at Salt Lake studying the glacial phenomena of that region, and returned to Boston, Massachusetts, on October 3. He commenced a course of lectures before the Lowell Institute of Boston on the evening of October 6, on the subject of "Geographical Evolution." His geological notes are very numerous and valuable. He leaves the United States for his home on October 25.

Fossil Insects.—The last number of the *Proceedings* of the Geologists' Association is almost entirely occupied by a paper in which Mr. Herbert Goss describes the insect fauna of the mesozoic or secondary period. He gives a brief review, in descending order, of such formations of this period as have been found to contain the remains of insects, and describes the nature of these fossils, with their systematic position. The results are summed up in a list, which enumerates all the insect-remains that have been detected in rocks of secondary age, not only in this country, but on the Continent of Europe and in America.

On the Recurrence of Solar Eclipses, with Tables of Eclipses from B.C. 700 to A.D. 2300.—In part i. of the "Astronomical Papers prepared for the Use of the American Ephemeris and Nautical Almanac," Prof. Newcomb, the present superintendent, avails himself of some properties of the eighteen years' eclipse cycle for the formation of tables whereby the solar eclipses within a period of three thousand years may be determined and approximately computed with great rapidity. The tables are founded on the mean motions and other elements of the sun and moon given in Hansen's Tables, the mean motion of the moon and of its nodes being corrected to accord with the results deduced in the author's *Researches on the Motion of the Moon*. It has been known from ancient times that solar and lunar eclipses generally repeat themselves in a cycle of eighteen years and eleven or twelve days, known as the Saros. At the end of a Saros of 223 lunations, not only are the sun, the moon, and the nodes of the moon's orbit found nearly in their original relation, but, in consequence of the moon's perigee having made very nearly two revolutions, all the larger inequalities of the moon's place also have approximately the values which they had at the beginning. The corresponding eclipses in successive cycles are subject to a progressive change. A series of such eclipses commences with a very small eclipse near one pole of the earth. Gradually increasing for about eleven recurrences, it will become central near the same pole. Forty or more central eclipses will then recur, the central line moving slowly towards the other pole. The series will then become partial again, and finally cease entirely. The whole duration of the series will be more than a thousand years. A new series commences, on the average, at intervals of thirty years. All eclipses may be divided into sets, the eclipses of each set being separated by intervals of one eighteen years' cycle, and extending through sixty or seventy cycles. Moreover, from the elements of the middle, or central, eclipse of each set, those of any other of the same set may be readily found by applying the changes corresponding to the number of intervals which separate it from the central one. Newcomb has utilised this circumstance by the formation of a series of tables, by which the approximate elements of any solar eclipse between the years 700 B.C. and A.D. 2300 may be found by a few minutes' calculation. The data he considers to be of such accuracy that they will generally allow the prediction of the phases of an eclipse within one or two minutes of time, and of the central shadow-path within part of a degree of latitude. The occurrence of eclipses approaching the maximum length of totality is a subject of special astronomical interest. Newcomb finds that, in order to come to a set of great eclipses preceding the series now in progress, which includes the eclipses of 1830, '50, '68, '86, &c., we have to go back more than a thousand years—to the eclipses of 699, 681, 663, &c. The conditions favourable to great length of totality will be more closely fulfilled than they have been for at least twenty centuries in the eclipses of the years 2150, 2168, &c. As an example, Newcomb computes from his tables

the shadow-path of the much-discussed eclipse of 585 B.C., the so-called eclipse of Thales. The shadow-track given by the tables is between 4° and 6° south of the region within which the celebrated battle must have been fought which was supposed to have been stopped by this eclipse. This large deviation is due to the corrections which have been applied to Hansen's mean longitude of the moon. If these corrections are well founded, the sun set upon the combatants about nine-tenths eclipsed. The question must for the present be considered an open one.

PHILOLOGY NOTES.

Corpus Inscriptionum Indicarum, Notice par M. E. Senart, is a reprint of the lengthy review of the first volume of Gen. Cunningham's great work which M. Senart contributed to the *Journal Asiatique*. The writer passes in review many important questions which were raised by the Director-General, including the now celebrated Dated Inscription, the language of Asoka's Edicts, and the origin of the alphabets in which they were inscribed. On the first point, he refuses to follow Dr. Bühler's explanation of the terms *Vivutha* and *Sata* as referring to the Buddha; and, like Prof. Pischel and Mr. Rhys Davids, considers it very doubtful whether the date used refers to the Buddhist era at all. On the question of the alphabets, M. Senart is unable to agree with Gen. Cunningham's theories of the independent Indian origin of the Jāt alphabet. Though admitting that the question is not yet ripe for solution, M. Senart maintains the much greater probability of the Indian alphabet having been derived from the same Phœnician source as that from which all the alphabets now in use throughout Europe and America are descended. Turning, then, to the details of the Edicts themselves, he points out that the process of rediscovering the value of the characters used is not so thoroughly completed as has been generally supposed. In this connexion, he suggests a new reading of a modification of the character for P, hitherto regarded as of no distinctive value. He proposes to read it PK, instead of simply P; and, by a complete examination of all the instances in which it occurs, makes out a very strong case indeed for his suggested emendation. He makes use also of the new reading of this sign to aid in a fresh restoration of the First Edict, which he discusses at length. The very interesting and instructive review closes with a generous tribute to the useful labours of the distinguished Director-General of the Archaeological Survey of India.

Dr. HULTSCH has published at Leipzig (Breitkopf und Härtel) his *Prolegomena zu d. Vasantarāja Sākuna*, a mediaeval Sanskrit work, based on much older authorities, on the omens to be drawn from the appearance and actions of animals, and especially of birds. The author first discusses the references to kindred beliefs in the Vedic, Epic, and General Literature of India (pp. 1-38), and then proceeds to give a very complete abstract of the contents of Vasantarāja's work, including the text of chapters iv., viii., xiv., and xv. in full. This careful and scholarly monograph should attract the notice, not only of Sanskrit philologists, but also of the students of folk-lore. It shows that the belief in omens, notwithstanding the scorn and opposition of Buddha, was developed independently in India into a complex system rivaling that of the astrologists. Dr. Hultsch quotes some curious passages in which Vasantarāja speaks of the rival superstition with bitter contempt.

We learn from the *Bollettino Italiano degli Studi orientali* that in recognition of the assistance lent by the learned of India to last year's Congress of Orientalists at Florence, the *Accademia Orientale* of that city has elected to

its ordinary membership Dr. Gerson da Cunha, of Bombay; Rajendralala Mitra and Surindro Mohun Tagore, of Calcutta; and Ram Das Sen, of Berhampoor.

The study of the Kurdish tongue is progressing, as is seen by the appearance of a new edition of Jaba's Kurdish-French dictionary. The results of Garzoni's labours have been greatly increased by the researches of Russian scholars, such as Lerch and the well-known Consul of Erzerum, whose dictionary, which was somewhat deficient in the view of high philology, has been edited and improved by M. Ferdinand Justi, and published by the St. Petersburg Academy of Sciences this year.

M. LÉON DE ROSNY has communicated to the Société d'Ethnographie, of which he is president, an interesting paper on the people known to the ancient Chinese. It appears in the *Mémoires*, new series, i., 5.

In the Italian *Bollettino*, M. Steinschneider concludes his first article on Arabic MSS. in Hebrew character.

MEETINGS OF SOCIETIES.

NUMISMATIC SOCIETY.—(Thursday, Oct. 16.)

JOHN EVANS, Esq., F.R.S., President, in the Chair. A paper was read by Mr. Edward Thomas, in which he sought to give an explanation of the ancient symbol occurring on coins and elsewhere, and called by the Indians *svastika* (mystic-cross). With this emblem Mr. Thomas connected the triquetra of the coins of Lycia, that of Sicily, &c., and even the cross-like labyrinthine pattern of the early coins of Cnossus in Crete. In all these devices the writer saw embodiments of the primitive idea of solar motion, associated with its rolling or wheel-like projection. He traced the history of the representation of the sun on the monuments of Chaldaea and the East generally, from the simple ring to the wheel, and the rayed orb. On the terra-cotta discs brought by Dr. Schliemann from Hissarlik, Mr. Thomas traced several of these forms. The triquetra of legs was ingeniously connected with the Vedic tradition of the three steps of Vishnu, supposed to indicate the rising, the meridian, and the setting sun. A paper was also read by Dr. Aquila Smith on the Irish silver coins of Henry VIII.

FINE ART.

ART BOOKS.

The Idealism of Art. By the Rev. A. R. Goldie, M.A., Vicar of Elvaston. (Pickering.) This little book begins well. It opens in these words:—

"The Fine Arts are divided by Kant into three sections, analogous to the three ways we have of communicating our thoughts to each other. We use speech, gesture, and tone; accordingly there is an art of language (eloquence and poetry); a figurative art (sculpture, painting, and ornamental gardening); and the art of external sensible impressions (music and colour)."

From this opening paragraph, the reader is led to expect that the writer is capable of treating his subject rationally, if not scientifically; but the reader who forms any such expectations as these will be grievously disappointed. Should he, however, be willing to exchange them for the hope of amusement, he will probably find Mr. Goldie's treatment of Idealism in Art more than entertaining. In the last chapter, "The Idealism of Art realised," Mr. Goldie handles the question in a way which to laymen may appear somewhat irreverent.

"Jesus Christ," says Mr. Goldie, "realised in His Person the Ideal of Beauty in Form and Design, as well as the Ideal of Colour. . . . Symmetry (including symmetry of feature) and Complexion sum up all that is beautiful in man. With reference to the latter, the three primary colours, Red, Blue, and Yellow, exist in the Complexion, Red naturally being the predominant tint. . . . Our

Lord's appearances after His Resurrection reveal nothing extraordinary in the way of aesthetic realisation. But they are instructive as showing that the primary colours form part of the glorified body as well as of the natural body."

Mr. Goldie thinks that this much, at any rate, is proved, because the two disciples whom He joined going to Emmaus noticed nothing "wonderful or striking in His Countenance;" but he adds—

"There is another reason for concluding that Art will be hereafter realised in the way above described—one taken from the Rainbow. The special covenant between God and Man, I have already said, is one of Colour. The number Three is the mark of the Godhead, the mark of the Rainbow, and the mark of Man."

We need cite no more. This "conclusion" must "show" any intelligent reader whether Mr. Goldie can be regarded as an authority on the idealism of art.

A History of the Castles, Mansions, and Manors of Western Sussex. By Dudley George Cary Elwes, F.S.A., assisted by the Rev. Charles J. Robinson, M.A. (London: Longmans and Co.; Lewes: Alex. Rivington.) The third part of this work, of which the first was issued some years ago, brings it to a conclusion. The authors describe it as an "unambitious" one; and, as it comprises less than 300 pages, it was not intended and must not be regarded as an exhaustive history of the portion of the county named. Its contents are almost exclusively confined to brief descriptions of the various manors and estates, and their descents; but a great deal of valuable and sometimes curious information is compressed within the text and the copious notes, much of which is evidently the result of careful and laborious research. The volume is profusely illustrated, not only with original full-page views of the various residences described, but also with smaller woodcuts reproduced from the volumes of the Sussex Archaeological Society. Altogether, it is a highly creditable production, as might be expected from the character and attainments of the authors. The one serious objection to be made to it is the prevalence of inconvenient folding pedigrees, always to be condemned, and for which there was no necessity. There is no pedigree so extensive that it cannot be printed on the ordinary pages of any volume. We think also that it would have been well to have given a new title-page, as the only one furnished with the first part dates several years back, names a different publisher, and, in reference to one of the authors, states a fact which no longer exists.

NEW FRAGMENTS OF THE FRIEZE OF THE PARTHENON.

In the *ACADEMY*, vol. iii., p. 283, and vol. viii., p. 365, I gave a list of fragments of the frieze of the Parthenon, of which casts had been recently adjusted to their original place on the marble (see also *Gazette des Beaux-Arts*, 1873, p. 550). Since the date of that communication other fragments have come to light from time to time, and a careful examination of these has enabled me to make the following additions to the composition of the frieze:—

On the east side, the head of figure No. 59, slab viii. (Michaelis, pl. 14, No. 60); the left foot of figure No. 47 (Michaelis, pl. 14, No. 48); part of the legs, at knees, of figure No. 41 (Michaelis, pl. 14, No. 42).

On the south side, the shoulders of a figure bearing a tray has been assigned to a place between the present Nos. 79-80 (between Nos. 103-106 in Michaelis, pl. 11); part of the neck of the horse of figure No. 57, slab xxii. (Michaelis, pl. 11, No. 56).

On the north side, the head of figure No. 102 (Michaelis, pl. 13, No. 126); the horse's

head of No. 57, slab xxiv. (Michaelis, pl. 13, No. 75); marble fragment of the shield and figure of an *apobates* found to have been broken from left side of slab xxiv., where Michaelis had conjecturally assigned it; the head of the *apobates* of slab xxiii. (Michaelis, pl. 12, No. 68); three pieces of slab xv., forming part of the body of a chariot and of the forelegs of horses (Michaelis, pl. 12, xv.-xvi.); three pieces of slab iii., being the head of figure No. 5 (Michaelis, pl. 12, No. 6), and two parts of legs of draped figure No. 6 (Michaelis, pl. 12, No. 8).

The following fragment of the north side has been identified, but not yet fitted to its place:—Upper part of left arm, draped, of figure No. 16 (Michaelis, pl. 12, No. 19).

In this list reference is made in the case of each fragment, not only to the figures as numbered in the work of Michaelis, but also to the numbers painted over the frieze as it is now exhibited in the Elgin Room. It should be observed that all the fragments in this list are represented in the Museum by plaster casts from the originals at Athens, with the exception of the fragment of slab xxiv. on the north side, which was brought from Athens with the rest of the Elgin collection, and is engraved in the vignette, part viii. of *Museum Marbles*, title-page. Two of these fragments, Nos. 47 and 41 of the east side, are of special interest, because they belong to figures in the frieze which are now only represented by bad casts, the original marble having been destroyed. These two fragments have been now let in to the previously extant casts, together with a fragment of the drapery of No. 40 (Michaelis, pl. 14, No. 41), the discovery of which I announced in the *ACADEMY*, vol. viii., p. 365; and their decision of line forms a strong contrast to the blurred and feeble modelling of the casts in which they are inserted. It is not known when these casts were made, but it was probably not long after Stuart's visit to Athens in the middle of the last century.

The untrustworthy character of the surface in these casts may be accounted for if we suppose them to have been made up from a squeeze in clay and afterwards retouched and tampered with. The person who made them was probably the same person who mutilated and broke up these and other figures in the eastern frieze with a view of reducing them to portable fragments. It is clear now that two of these figures, Nos. 40, 41 (Michaelis, pl. 14, Nos. 41, 42), were broken up on the Akropolis; their heads may have been carried off by some traveller, and may still exist unrecognised in some public or private collection. I would, therefore, here reiterate the last sentence of my previous note in the *ACADEMY*, "Who shall say how many more such precious relics still sleep in the oblivious dust of private collections?"

C. T. NEWTON.

KARL BERNHARD STARK.

AFTER a short illness Karl Bernhard Stark, Geheimrath and professor in the University of Heidelberg, died on Sunday, the 12th of this month, at the age of fifty-five years. This event, so unexpected and so sad for his intimate friends, will be felt as a severe blow by the many whose interest was in the work he did—at the present, most of all, in his *Handbuch der Archäologie der Kunst*, the publication of which, it was hoped, would proceed rapidly now that a beginning had been made after long years of preparation. How far the material of it may be in order we do not know, but, unless it is well forward, the death of the author must be regarded as a disaster, since, just as no one but he could have undertaken the task, so no one else could finish it well. As early as 1852 he had shown the necessity of such a book by his *Archäologische Studien zu einer Revision von*

Müller's Handbuch, and in doing this had proved his capacity for the work. This was confirmed again and again by such articles as his *Jahresbericht* for 1873 in the *Philologus*, had such confirmation been needed by those who knew his *Niobe und Niobiden*, his recent *Festschrift* on the portraits of Alexander the Great, or, to come to more modern art, his studies on Lionardo da Vinci and Dürer. For the duties of his professorship led him into these fields also. Of his great work, the *Handbuch der Archäologie*, only half of the first volume has been published. It was to extend to three volumes, and these were promised in quick succession. Everyone must deplore the loss of a life so useful. To very many it is a grievous personal bereavement.

A. S. MURRAY.

NOTES ON ART AND ARCHAEOLOGY.

THOSE of our readers who have visited the ruins of St. German's Cathedral, within the precincts of Peel Castle, in the Isle of Man, and those who hope to visit them, and all persons everywhere who, like Bunyan's Mr. Fearing, "love much to see ancient things and to be pondering them in their mind," will hear with regret, or even with disgust, that there is a project on foot for "restoring" them. If a cathedral is really wanted in the Isle of Man, let one be built where it can be of use, not out of most people's reach. But, in any case, let the old ruins be untouched. They have a special interest and beauty of their own, and a sanctity that ought to be respected. The "restorer" is not to be trusted near them. Let them be preserved from those false friends who would make them as good as new, or rather as bad as new. With regard to many buildings, it seems likely that posterity will think more gratefully of those who let them alone than of those who "restored" them. The "restorer" has too often been a destroyer—a respectable-looking person, but in fact a Vandal. Is St. German's Cathedral also to be delivered into his hands? As it stands now it is lovely with the loveliness of the century that gave Europe Westminster, Salisbury, Notre Dame, Amiens; and the decay of parts makes keener our sense of the beauty of what still remains. Time himself has bestowed on it a fresh consecration. Who will may worship there at "the temple's inner shrine." A surplised choir is not wanted everywhere; even a bishop may be at times (Heaven save the mark!) an intrusion and a bore. "Heard melodies are sweet, but those unheard are sweeter." We sincerely trust that no funds will be forthcoming for the proposed work of reconstruction, for it is really a work of desolation. If the Manxmen are wise, not one penny will they contribute to the spoiler.

We learn that the Duke of Athole has not only consented to the proposed bridge over the Taarf where Mr. Bedford lost his life, but also has suggested that the bridge should be of stone instead of trees as originally proposed. Mr. Holiday has offered to prepare, at his own expense, a *bas-relief* on a marble slab, and Mr. Walker, head master of St. Paul's School, will write the inscription in memory of Mr. Bedford. Mr. Hugh Mitchell, banker, Pitlochry, N.B., has become treasurer of the fund, and the Union Bank of Scotland, 62 Cornhill, London, will also receive subscriptions, to be paid to the credit of the "Glentilt Bridge Fund."

THE *Gazzetta di Firenze* of September 29 contains another of Mr. C. Heath Wilson's valuable articles on the painted glass of Florence. Speaking of the glass of the fourteenth and fifteenth centuries, he calls attention to the fact that, whereas canopy work in the glass of Northern Europe is generally almost wholly white, in imitation of our stonework, in Italian glass it is much richer in colour, as if taking its tone from the coloured marbles and mosaic

of the canopies in the buildings around. If these papers were to appear in an English dress in some specially archaeological publication, they would be read with great interest.

M. G. MONOD has just published with Messrs. Fischbacher a brochure on *Les Beaux-Arts à l'Exposition universelle*.

HERR UITTERD IJK announces in the Rotterdam *Nieuwsblad* the discovery of a remarkable artistic volume. It is a folio in parchment, on the first leaf of which, within an oval surrounded by ornamental figures, the following autograph inscription by Duke Philip II. of Pomerania, traced artistically with a pen and painted in colours, may be read:—*Allerhand Viersierungen van Conterfeijten und Geschichten von Guten Meistern gecollijert Ao. 1607 in alten Stetins in Monat Julio. Philippus II. Dux Pomeranorum manu propria*. This unique and valuable work contains more than a hundred original portraits painted and drawn by the most famous masters of the time. It is at present the property of the bookseller Laurens van Hulst, of Kampen.

THE last number of *L'Art*—that for October 19—will have peculiar interest for the rare students of the French school in England: that school of the eighteenth century generally so little recognised in this country. M. Burty's article is slight, though perfectly readable and sympathetic, but the illustrations—which, by-the-by, do not include one single elaborate etching paid for with heavy cash to the engraver—are exceedingly happy renderings of the most characteristic works they aim to reproduce. We have the reproduction of a drawing by Watteau, a famous "mezzotin" executed in red chalk, or red and black chalk—for the mechanical process cannot render the second colour, and we are not told whether it is present or not. The drawing is not the one we should ourselves have selected as illustrating better than any other, among those at the recent exhibition at the Beaux-Arts, the manner, grace, and genius of the master—for Watteau is greatest in his sketches of women—but it is at all events an unmistakable work, evincing Watteau's power of precise and accurate draughtsmanship, if hardly all his entrance into the subtleties of character. Happier, however, is the choice when it falls upon the reproduction of a pastel of Latour—one of those vivid *préparations* of the keen and forcible master of portraiture. These may be seen most abundantly at St.-Quentin, or they may be seen at the Louvre, or in the private collections of the men who have known how to appreciate their remarkable art, long neglected and ignored. A little information, and certain happy words of criticism about Latour may be gathered from the article in *L'Art*, but the fullest source of information respecting him is in the work of the brothers de Goncourt; and this particular reproduction of his pastel, which illustrates the publication of which we speak, is due to the cleverness and the sympathetic appreciation of Jules de Goncourt, the brother now dead. The plate, it must be said, is no longer in the condition in which it is to be found in the collected issue of Jules de Goncourt's plates, but the force and vividness of the portraiture are by no means gone. After Latour there must be mentioned Boucher, a painter whose facile grace and fertility of design are little appreciated in England, and are, no doubt, at the present moment somewhat overvalued in France. A very happy drawing of Boucher here finds reproduction. It is an *académie de femme*—the study of a nude figure seen from behind. The model stands, her feet crossed lightly, and the undulation of the figure followed by a pencil, scarcely skilled, indeed, in the correctness of "high art," but very appreciative of lusty movement and dimpled contour. The drawing here repro-

duced—and which, we are informed, has also been rendered by de Goncourt, though it was not in his published set—was, we remember, among the most characteristic of the drawings of Boucher at the Ecole des Beaux-Arts; but we would fain have seen also a reproduction of one of the many sincere, though superficial, studies of landscape which the protégé of Mme. de Pompadour prepared as the background for his pastorals, and which, in his own way, he was himself quite capable of enjoying. Amateurs in France are, of course, fairly well acquainted already with the work of the very various masters of the school here illustrated, but the attitude of derision is habitually assumed in England with regard to them and their productions. Outside the great house in Manchester Square they are hardly to be found in London.

WE can but join again briefly, and with the fewest words, in the outcry legitimately raised, as we think, by a portion of the press best representing the interests of the public, at the closing of the National Gallery during so many weeks of the autumn when London is again pretty full. Those who are most solicitous for the Gallery to render the greatest service of which it is capable would probably be only too willing to do their best to persuade the body with which the decision rests that there can be no valid reason for continuing to deprive the public during so many weeks of the right of entry to a place which is public property, and which exists for the benefit of no privileged class or privileged individuals. The nation is not so poor, nor its servants so overworked, but that means can be found to make the National Gallery more frequently available to those to whom it belongs. This has been often said, and it requires to be said again.

WE regret to notice the death of Mr. Hogarth, the printseller and picture dealer of Mount Street, Grosvenor Square, which took place a fortnight or more ago, at an advanced age. For a long series of years Mr. Hogarth had been acquainted with many of our most famous artists and collectors, and his knowledge of the English school was specially considerable, so many fine pictures, drawings, and prints having passed through his hands in the course of about half-a-century of business life.

A CHANGE has taken place in the editorship of the learned German publication, the *Repertorium für Kunstwissenschaft*. This journal, which was begun in 1875 for the purpose of publishing special researches in art-history and original documents of importance, has been discontinued for more than a year, and we fully thought that it had been given up. The second number of the second volume, however, now makes its appearance under the direction of Dr. Hubert Janitschek and Dr. Alfred Woltmann, who promise that henceforward it shall be continued with greater regularity. The present number contains a long paper by Vögelin entitled "Ergänzungen und Nachweisungen zum Holzschnittwerk Hans Holbeins des Jüngeren," an article by F. W. Unger on the four colossal columns at Constantinople, Holbeins relation to the Reformation at Basle by E. His, an original document containing a contract with the painter Caspar Isenmann, of Colmar, preserved in the Colmar archives, and several other shorter articles.

THE German engraver, Josef Kohlschein, of Düsseldorf, has just finished a large line-engraving of Raphael's *St. Cecilia*, which will shortly be published by Herr E. Schulte. The proofs that have been taken are said by German critics to show great skill in the treatment of the subject, and to be perfectly satisfactory in execution.

A FULL description of the Mylius collection, which is advertised to be sold next month at

the Mylius Villa in Genoa, is given in the last few numbers of *L'Art*. Some of its chief treasures are reproduced. It seems to be very rich in Limoges enamels, works in bronze, both ancient and modern, carved furniture of the Renaissance period, and decorative clocks of the Louis XIV. and Louis XV. periods. Of the paintings to be sold, the most important are *A Tempest Scene*, by Salvator Rosa, a fine dashing sea-piece, reproduced with good effect as a full-page illustration in *L'Art*; three parts of a triptych, by an early painter of Lombardy, named Fava, better known as Macrino d'Alba; a view on a canal in Venice, a highly finished and signed drawing by Canaletto; a fine portrait of the Marchese Spinola and her child, ascribed to Vandyck; and a splendid soldier, by Meissonier, declared by the French critic, M. A. Latour, to be worth its weight in gold.

THE distribution of the medals awarded by the jury of the International Exhibition held last summer at Munich has just taken place. It is strange that not one English artist, excepting Mr. Herkomer, who is by birth a Bavarian, has carried off a medal, or even so much as a diploma. This is very different from the recognition that English art met with at the Paris International Exhibition. Either English painters are far less appreciated in Munich than they are in Paris, or else they sent very inferior works; but it is strange in the long lists of awards not to find one English name in any department. French artists appear, on the whole, to have carried off the highest prizes, as well as the larger proportion. Out of eighteen first-class gold medals, five were gained by Frenchmen—viz., MM. Bonnat, Bouguereau, Laurens, Dubois, and Mercié; and out of twenty-four of the second class, six were awarded to Frenchmen, who also had a full share of diplomas. Altogether the French reckon that they obtained nearly one-quarter of the first three classes of prizes, the rest being divided among the German and other nations.

SIR JOHN LUBBOCK contributes a paper upon "Arbor Low" to the forthcoming number of the *Reliquary*, which will be a valuable addition to what has already been written upon that well-known stone circle. The other papers of importance that will enrich the number are, with others, "The Friar Preachers of Pontefract," by the Rev. C. F. R. Palmer; "Religious, &c., Inscriptions on Ancient Buildings, Furniture, &c.," by Mr. J. L. André; "Historical Notices of Sir Peter Heyman, 1680-1641," by the Rev. Canon Hayman; an article on "The Historical Manuscripts Commission," by Mr. J. Lawrence Gomme, F.S.A.; "The Mermaid and the Symbolism of the Fish," by Mr. Llewellynn Jewitt, F.S.A.; "King Alfred's Jewel," by the same; "The Swynnerton Family," by the Rev. C. Swinnerton, chaplain in Afghanistan; "Stafford Corporation Insignia;" "Birth of Art," &c. It is profusely illustrated as usual.

A PICTURE is now being exhibited at Munich which is ascribed to Michelangelo, and some connoisseurs are of opinion that this ascription may possibly be correct. It represents a *Pieta* of the same character as the master's statue, only that two angels flank the Madonna. A letter of Vittoria Colonna's mentioning such a picture from Michelangelo's hand further seems to confirm its authenticity. The picture comes from Ragusa, and was in the possession of one family for several centuries. According to them it was painted for a bishop, a friend of Michelangelo's. So excellent an authority as Steinle, of Frankfurt, has pronounced in favour of its authenticity.

GABRIEL MAX is at work upon a new sensational picture for the owner of his *Head of Christ*. It is to represent Christ on the Cross, but, if regarded long enough, it will appear like an Assumption.

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